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The powers of death have done their worst
But Christ their legions hath dispersed;
Let shout of holy joy outburst.
Alleluia!

The three sad days are quickly sped;
He rises glorious from the dead:
All glory to our risen Head!
Alleluia!

He closed the yawning gates of hell;
The bars from heaven's high portals fell;
Let hymns of praise His triumphs tell!
Alleluia!

Lord! by the stripes which wounded Thee,
From death's dread sting Thy servants free,
That we may live and sing to Thee
Alleluia!

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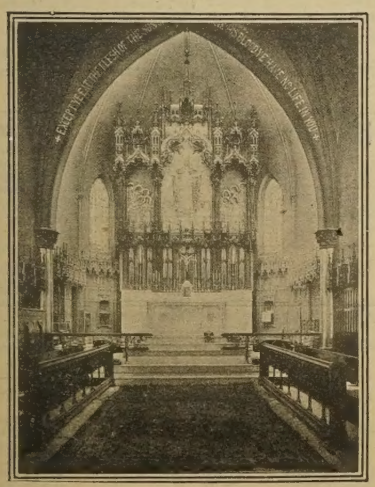

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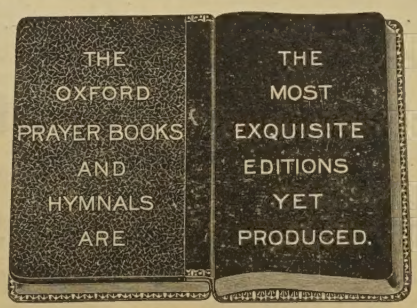

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Editorials and Comments.

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AD CLERUM.

"O quam magnum et honorabile est officium sacerdotum quibus datum est Dominum majestatis verbis sacris consecrare, labiis benedicere, manibus tenere, ore propris sumere, et ceteris ministrare!"

"O quam mundae debent esse manus illae quam purum os, quam sanctum corpus, quam immaculatum cor erit sacerdotis ad quem toties ingreditur Auctor puritatis?

"Ex ore sacerdotis nihil nisi sanctum, nihil nisi honestum et utile procedere debet verbum, qui tam saepe Christi accipit sacramentum. Oculi ejus simplices et pudici, qui Christi corpus solent intueri. Manus purae et coelum elevatae, quae Creatorem coeli et terrae solent contrectare."—*Thom. á Kempis, L. iv. c. xi.*

"Adjuvet nos gratia tua Omnipotens Deus, ut qui officium sacerdotale suscepimus, digne ac devote tibi in omni puritate et conscientia bona famulari valeamus: Et si non possumus in tanta innocentia vitae conversari, ut debemus, concede nobis tamen digne flere mala quae gessimus, et in spiritu humilitatis, ac bonae voluntatis proposito, tibi ferventius de cetero deservire."—*Idem.*

EASTER is the Queen of Feasts, for it is the Resurrection of the King of kings. We do not merely commemorate a past event. That event is renewed in us. "He is risen." "If ye then be risen with Him." It is Christ, risen and glorified, who gives Himself to us in our Easter Communion. By having within us "Christ, who is our Life," we are able to "mortify," to put to death, all that is in us which belongs to this evil world. As we "live with Him in the joy of His Resurrection," we "reckon" ourselves "to be dead indeed unto sin: but alive unto God through" Him.

The two Gospels show us that *we* have not to roll away the stone from the sepulchre in which our sins had buried the Christ within us. "When they looked they saw that the stone *was* rolled away." Heavenly messengers tell us that the grave has become, for those who believe, "the gate of everlasting life." Christ *goes before us* and we must follow Him, *setting our affections* on Him, seeking "those things which are above, where Christ sitteth on the right hand of God."

As, in the woodlands at this season, the dead leaves are falling, because the new life pushes off the old beautiless habit of last year, while the tree clothes itself in fresh verdure, so the Collects teach us to pray that we may "die daily" to the past and bring "to good effect" the "good desires" of the risen life within.

Shall this be our Easter joy? †

THE SUPREMACY OF THE RESURRECTION.

THE unique element in the Christian teaching concerning the Resurrection, is not the immortality of the soul, but the resurrection of the Body. The former tenet may almost be said to be a postulate of natural religion. It was a belief that was not only common to the Jews and to the cultured races which surrounded them, but also to the religions of savages, in the New World as in the Old. To Greek philosophy the idea was, no doubt, vague and indistinct. Greek thought in the days of the Greek classics had become too largely agnostic to make it easy for us to say how distinct the belief was among the masses. It had very likely become largely a poetic expression among the luxurious upper classes, and the haziness of the belief made it less easy to withstand the criticism of Greek philosophers.

Among the Jews, the teaching had been developed far beyond the belief of the Greeks. The Jewish schools, apart from the agnostic school of the sadducees, recognized a resurrection from the dead that should at least preserve the identity of the soul. To what extent they also believed in the resurrection of the body, is uncertain, though it is probable the belief was held largely as a philosophic speculation, such as the pharisees were fond of indulging in.

But the certain revelation that the body, no less than the soul, should rise from the dead, is the gift of God in the Christian dispensation alone. The Jew could easily grasp the doctrine. It was necessary for him only to accept as certain what before had commonly been held to be probable. It was less easy for the Greek. The doctrine of the Resurrection of the Body was the stumbling block upon which many of them fell. The question of the literal truth of the doctrine was one that had, of necessity, to be threshed out at the very beginning of the preaching of Christianity to the Gentiles. It would be contested vigorously at every step by Greek philosophy. It could be accepted as a postulate—much less could it be accepted as the foundation stone—of a Greek religion, only by such presentation as must practically exhaust the objections that could be raised to it by intellectual criticism. And so it was; and the doctrine survived the criticism. The whole structure of the Christian religion would have tumbled to the ground if it had not, and Christianity would have been as extinct by the close of the first century as the worship of Isis is to-day.

But the victory of the Christian doctrine of the Resurrection was not achieved without a vigorous contest. The doctrine was rejected by the culture of Athens. It was accepted in Corinth only to be questioned afterward from within the Church itself. The fifteenth chapter of St. Paul's first Epistle to the Corinthians is an argument to people already inside the Church, to show them the utter folly of purporting to be Christians, while yet rejecting the basic doctrine of Christianity, upon which all else rests. "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain and your faith is also vain": this was the logical *terminus ad quem* of the agnostic attitude. Faith, destitute of the postulates upon which it ought to rest, is an insult to human intelligence. Agnosticism, unless it be so complete as to affirm nothing, is but credulous superstition, because it affirms while rejecting the basis of affirmation.

What a comfort it is to us, in this day when the supernatural is questioned and doubted, to discover that the questions and the doubts are but the ghosts of arguments that were met and annihilated nineteen centuries ago. We sometimes feel that the unbelief which we find inside the Church, is a phenomenon peculiar to Anglican and to Protestant Christianity of this late day. Men go to the Roman communion from us, more frequently than from any other cause, because they believe that there they will be free from the questionings and the doubts and agnosticism which, unhappily, they sometimes find among ourselves. If their course is reasonable in abandoning the communion of their allegiance, for those reasons, then was St. Paul most unreasonable in remaining in communion with the Church in Corinth. The theological and practical evils which beset that Church, both in the doctrines held or rejected by its avowed adherents, and also in connection with the celebration of the Holy Eucharist were such as altogether eclipse the divergences in doctrine and in practice among us. Yet, be it noted, on the one hand St. Paul did not permit those differences and those evils to mar the unity of Christ's people; but on the other hand he did not acquiesce in the false teaching or in the evil practices, but threw the whole fervor of his inspired rhetoric and argument, into the attempt to save the Christian people under his charge, from the spiritual blight as well as the intellectual folly of purporting to be Christians while yet rejecting Christian doctrines, or debasing the Christian sacraments.

Did he succeed in wiping this agnosticism out of the Corinthian Church? Of course not. "If they hear not Moses and the prophets," had been the words which our Lord put into the mouth of Abraham, speaking in the hidden world, to Dives, the lost soul, "neither will they be persuaded, though one rose from the dead." Logic and argument cannot make Christians, neither can they restore doctrinal, sacramental, or personal purity to a Church invaded by agnostic teaching, sacramental abuses, and unholiness of life. Where sin was so rampant as it was in Corinth, it was inevitable that both sin and heresy would make severe inroads into the Church. Our own conditions to-day are not very different. The tares and the wheat must then have been allowed to grow together, as they must be to-day.

But the Christian who is in earnest, does not accept his religion as a superior form of philosophy, but as the realization of the Christ-life. He apprehends it by practising it. He lays hold upon mysteries by faith.

To him the Resurrection of Jesus Christ is the sure portent of his own resurrection. "Even so," he is able to believe, "shall all be made alive."

Look up, then, when the evils of the Church in our own day and communion tempt to pessimism. The risen Lord yet reigns in His Church. Christian men by profession fought against Him from within His Church in Corinth; but they did not overthrow Him nor His Church.

The Lord God omnipotent reigneth. The silence and darkness of the grave could not overmaster Him. The combination of religious hatred and unbelief, with political complicity in crime and the prostitution of a judiciary, could crucify Him and seal His tomb; but they could not prevent the triumph of His Resurrection.

Death is swallowed up in victory. Love lives, Righteousness reigns, Truth triumphs.

THE Missionary Bulletin, printed on another page, shows how great is the need for intensifying the interest of the Church in her missionary work. Receipts are running behind, and one does not need to be told that the present scale of appropriations, inadequate though these are, cannot be maintained unless the Church does better.

And who do we mean by the Church? We here refer to the individual reading these words, and ourselves. It is useless for us to look to some nameless third party to come to the rescue of the Church in this emergency. We, the poor people, must do it. The Church *must* not allow her work to be curtailed, in the mission fields at home and abroad. It will be to her discredit if she does not extend that work.

We have, in this country, a bad habit—which sometimes, it must regretfully be said, seems to be a necessity—of applying our Easter offerings to the payment of our own parochial debts.

We cannot break that habit at once; but we can make a beginning.

What would be the result if every rector who reads these words, a day or two before Easter dawns, should first say a prayer to the Holy Spirit for direction; and then, led by the same Spirit, should say: "By the grace of God, I will"?

And then—no matter what the local need—should make a supreme act of faith, with this result:

"My friends," he would say to his Easter morning congregation, "we have gotten into a bad habit in this church, of making a thank offering for the Resurrection of our Lord on Easter Day, and then taking that thank offering solemnly made and using it for the payment of our own coal bills, or for our other local debts. My friends, we need and we must have not less than $——— for this purpose; and we must use it in the payment of these bills, lest we be guilty of sheer dishonesty.

"But, my friends, a great light has shined into my dark soul, and God has shown me how sinful it is for us to have no Easter offering to give Him for His work outside this parish. My friends, every cent beyond $——— which shall be placed in the Easter offerings at any of this day's services, shall be sent as a special Easter gift, for the purpose of the general missions of God's Church, at home and abroad. Dear friends, as an act of love to Almighty God, I beg of you, add one-half more to

the Easter offering you had intended to give when you entered this church; and if you have not the additional sum convenient, place a memorandum of your intention in the alms basin, and it shall be counted in the offering of the day. Does the light shine into the souls of the people before me? Then 'Let *your* light so shine before men that they may . . . . glorify your Father which is in heaven.'"

Will this appeal to any rector? Will there be a shower of Easter offerings sent *promptly* to the Missions House during Easter week? It rests with God—and with *you,* reverend father—to answer.

And if the light does not shine into the rector's heart, we beg to suggest to the reader of these words—being a layman—that without withholding one cent of his anticipated offering from his parish church, he will seize the opportunity on Easter Monday of making a personal, individual Easter gift to the missionary work. So will he atone, in part, for the lower spiritual plane upon which, it may be, his rector and his parish move, if these are deficient in performing their duties to the Church at large.

The address to which such offerings should be sent is: The Treasurer, Domestic and Foreign Missionary Society, 281 Fourth Avenue, New York City.

IT IS a pleasure to learn that representatives of seven religious bodies, conferring with our own committee of General Convention, as stated in our New York Letter, were able to agree last week on a comity by means of which ministers of any Christian body should be advised to refuse to marry members of other religious bodies who would be debarred from such marriage by the discipline to which they are subject. The condition of Christendom, according to which no more satisfactory determination of a great moral question is feasible, is, indeed, an unhappy one; but it is a condition which exists, and which we cannot immediately obviate. The "Concert of Europe" is a model of unity as compared with the only practicable mode of exercising uniform discipline among Christian people.

With the Bishop of Albany, we view it as absolutely futile to expend effort looking toward amendment of the Federal constitution empowering Congress to act; and with Mr. Stetson's committee we believe it to be useless and probably dangerous to ask for uniform legislation by the states.

We are reduced, practically, therefore, to two lines of work toward remedying this evil. One is to seek to raise the standards and ideals of society at large; the other is to seek to raise the disciplinary standards of the various Christian bodies.

So far as Church people are concerned, their immediate duty is to strengthen their own canon law. First, it *must* be made so plain as to leave it impossible for different interpretations to be placed upon it. We believe all Church people would agree thus far. Second, it *ought* to set forth the high ideal of the marriage service, a union of man and woman "until death do them part." Nothing short of this will satisfy the Christian conscience; nothing less will materially improve our social conditions. No doubt it is impossible at this stage to expect other Christian people to agree with us in this provision. For our part, we feel that the higher ideals which, to some extent, permeate the Church, comprise one of the answers to the popular objection that Church people do not prove, by living superior lives, that the sacraments and privileges given them in the Church possess an efficacy beyond the rites of other Christian bodies. It is most suggestive that the higher ideals of the sanctity of marriage are almost invariably coterminous, in the Church, with the higher realization of sacramental grace. It is right that the Church should lead other Christian bodies in this regard. If Church people practised the religion which theoretically they hold, they would be as beacon lights amidst a distracted Christianity. Unhappily, their practice of religion is too largely inferior to that of other Christian people, for whose devotion to the Person of Jesus Christ we cannot be too thankful.

We feel that the tentative agreement made in New York is an indication of progress and a happy augury of a new crusade against at least the grosser sins against the inviolability of the marriage tie.

ACCORDING to a New York paper, *The Independent* has printed a gloomy report purporting to be from a young clergyman, who "was forced in honesty and self-respect to retire from the ministry of the Episcopal Church. He avers, too, that he is only a single example of 'many clergymen of prominence' who, during the past few years, 'have given up the active work of the regular ministry to enter some other field of work,' while others are preparing to go and many more would follow except for more or less temporal restraints. Of the class of thirty men who were graduated with him from a theological seminary six years ago,' he enumerates ten who already have abandoned the ministry to which they were ordained."

The presumption would appear from the above report that the thirty graduates from the theological seminary, of whom ten have abandoned clerical work, were of the Episcopal Church, since the whole force of the paragraph is directed toward a criticism of that body.

The only one of our theological seminaries whose graduating classes are as high as thirty members, is the General Seminary. Six years ago would bring us to the class of 1898, which, we find from the catalogue of the Seminary, consisted of 44 members. We have taken the list and checked over each of the names from *The Living Church Annual* of 1904, in order to discover whether the criticism can be directed against that class, and if so, whether it is well founded. We find as a result that of the 44 graduates, one has since died; 41 are engaged actively in the work of the ministry, and only two are not so engaged. Both of these latter were rectors of parishes until shortly before the *Annual* was published. Whether they are only temporarily withdrawn from ministerial work, whether there are personal reasons why such work is impossible to them, or whether any explanation at all can be made as to the reasons for their appearance upon the non-parochial list, we have no way of knowing. The fact remains that, instead of one-third of the class being withdrawn from the ministry "to enter some other field of work," just 2 out of 44 are so withdrawn at the present moment.

But it might be possible that the six years would be counted from last year's graduating class, which would bring it to the class of 1897, which at the General Seminary consisted of 38 men. We have similarly checked up these 38 names. One of these has passed to his rest; 2 were reported in *The Living Church Annual* of 1904 as not engaged in clerical work, but one of these two has since accepted a cure. We have therefore just one out of the 38 who at the present moment is not actively engaged in the work of the ministry. Thus, out of 82 graduates at the General Seminary in the classes of 1897 and 1898, only 3 are not in the active exercise of their ministry; quite different from 10 out of 30.

We beg to direct the attention of *The Independent* to this statement of fact. It is of course possible that some theological seminary outside the Episcopal Church was referred to, in which case the whole force of the comment of the anonymous gentleman, who believes himself to have been forced out of the ministry, is lost, because the Episcopal Church is not therein involved. If this is a sample of his accuracy of statement, we think the Episcopal Church is to be congratulated on his retirement from the ministry and seeking active work elsewhere. A man of his abilities would find more congenial work as circulation manager of a yellow newspaper.

The further comment of this unnamed gentleman to the effect that "strong men" in the colleges "prefer the law or medicine," "weak ones, theology," etc., need not be examined. It is difficult to tell how the test as to relative strength and weakness of the undergraduates was applied, so that the man could make the statement. A little matter like that, however, would evidently not trouble one who could make so egregious a misstatement in regard to the question of fact above considered. His general statements, we may say, are, however, as incorrect as the specific statement which we have examined. It is not true that "many clergymen of prominence have given up the active work of the regular ministry to enter some other field of work."

The New York daily papers have given considerable space to comments upon the alleged facts contained in this article in *The Independent*. We should be glad if they, with the magazine in which the original statement was published, would interest themselves in reprinting this disproof of that statement, and we beg to suggest to *The Independent* that it is due the public that the name of their anonymous informant should now be published, and that he should be compelled to prove his statement or to withdraw it. Possibly there were other reasons than those he has given, why he was "forced" out of the ministry.

SOME weeks ago we denied a report published in secular papers to the effect that a Roman priest named Le Grand, who died recently in Kansas, had formerly been an "Epis-

copalian Bishop." A correspondent favors us with a clipping from *The True Voice*, a Roman paper published in Omaha, which quotes from the Wichita (Kan.) *Advance* what purports to be a sketch of the life of this Le Grand. It is stated in that sketch that Le Grand, after graduating at Sarbonne University, Paris, and at "Oxford College (*sic*) in England," entered "the ministry of the Church of England," went to China as a missionary, and was "afterward sent to Italy, where he acted as general supervisor of the Protestant missions, *became Bishop of the English Church* and resided in Rome for eleven years." Afterward, no date given, he "was received" into "the Catholic Church," was ordained, taught for an unstated length of time in Canada, and then took up work in Kansas.

Now this little piece of alleged history takes away our breath quite as completely as though the late lamented Le Grand was soberly declared, with no dates being named, to have sometime been President of the United States.

As a matter of fact, the English Church never had a Bishop in Rome, or elsewhere in Italy. Prior to the Italian Revolution of 1870 it would have been a penal offense for anyone to attempt to exercise such an office, even if the English Church had tried to send one; which, of course, she never did. Neither does the English Church maintain any missions in Italy, "Protestant" or otherwise, which could require a "general supervisor." There are two English chaplaincies in Rome, neither of which purports to be other than a place of worship for English residents and tourists. Both of these chaplaincies are subject to the jurisdiction of the Bishop of Gibraltar, a see founded in 1842, and the only English see since that date which has ever pretended to have any relation to Italy, and that only to the extent of supervising the English chaplaincies in that land. The records of the Bishops of Gibraltar, who have been five in number, including the present Bishop consecrated a few weeks ago, are well known. None of them perverted to Rome, and none of them had any name at all resembling Le Grand.

Either the Roman authorities have been sadly imposed upon by their late convert, or else they are guilty of the clumsiest kind of falsehood, in case any of them are responsible for the publication of this story, which is quite circumstantial in the clipping now before us, but is devoid of dates. The absurdity of the report would be clear to anyone who had the slightest knowledge either of English or of Italian history within the past generation.

For our part, we never heard of the gentleman until the publication of this report. We should be glad if any of our correspondents, readers, or exchanges in England or in Europe, could give any information as to any connection which he may ever have had with the Church of England. We cannot believe that this report is an intentional deception, for it is too gross and too clumsy; but we confess to be at a loss to know why none of the Roman papers, or of the friends of the deceased, have corrected the report, which can hardly have escaped the attention of all of them.

In this connection we desire to add that our previous allusion to this report was incorrect in naming Bishop Ives as "the only Bishop in the Anglican Communion since Reformation days who perverted to Rome." We had in mind only American Bishops in making that statement, and should have limited it to this Church alone. The more condensed report which we were criticising at that time, referred to the late priest as "once an Episcopalian Bishop," which carried naturally the inference that a Bishop of the American Church was referred to. It was a slip of the pen to give the wider scope to the denial, as only the American succession of "Episcopalian Bishops" was then in our mind. More correctly we may now say that the Ives case was the only defection of an Anglican Bishop to Rome in more than two hundred years. Indeed, it will be exactly two hundred years on next Saturday, April 9th, since the Roman "Holy Office" made its declaration on the question of the status of the Scottish Bishop, Gordon, who had some time previously conformed to the Roman Church.

WE NOTE with pleasure the information printed under the diocesan head of California, to the effect that the San Francisco Public Library "has made a considerable collection of books on Anglican theology, having what may well be termed a good Anglican library." How unusual this is in connection with large city libraries, may be gleaned from the fact that the writer had occasion not long since to look for one of the standard works on the Church at the Boston Public Library, and was surprised to find not only that the book was not in the library, but also, on searching through the card catalogue for other well-known titles of American books of Church defense and Churchly information, that almost none of them were to be found. Nor, we fear, is the Boston Public Library exceptional. Yet at the same time we believe that many, if not most, of the large libraries in at least the greater cities, would be ready to place upon their shelves a fair number of standard works upon the Church, if the clergy or others of their constituents would bring the matter to their attention.

It is evident that someone has done a wise and a kindly turn for the Church in San Francisco.

ANSWERS TO CORRESPONDENTS.

Inquirer.—(1) Stipends or, better, annuities to widows on the General Clergy Relief Fund lists, supplement or overlap annuities given by Diocesan Funds, the effort being so to coöperate as to give to each, where it is possible, a total of $300 or more. Some Dioceses, upon merging with the General Fund, by the system of designations authorized under the Canons are receiving more for their annuitants.

(2) Minor children are granted annuities, which cease if they marry before they are of age. The amount is governed as above.

Ignorant.—A server is one who assists the priest at the Holy Eucharist. His duties will depend so largely upon the style of service in the church in which he is to minister, that no general rules can be given, beyond that of loyalty to the priest under whom he serves, and faithful fulfilment of his directions. A sacristan is one who has the care of the sacred vessels, etc. In the work of both these positions, much valuable assistance may be gained from the use of Dearmer's *Parson's Handbook* (The Young Churchman Co., Milwaukee, $1.62 net), if it be remembered that the celebrant, and not the server, is rightly charged with the direction of the service.

F. W.—That the commission to remit and to retain sins was given by our Lord to the apostles alone is beyond question. So was the commission to baptize, to celebrate the Eucharist, and to preach. We gather from this only that the entire powers of the ministry were granted by our Lord to the apostles, and these, guided by the Holy Spirit, delegated their powers to baptize, to celebrate, and to pronounce absolution, to the priesthood. There is no scriptural record showing why or when they exercised this delegation of authority, but the fact itself is beyond question.

A. B. C.—(1) The congregation rightly stand with reverent demeanor for the invocation pronounced by the preacher at the beginning of the sermon; but there is no authority for priest and choir turning toward the altar while it is delivered.

(2) The final collect with the choir in the ante-room at the conclusion of the service has no connection with the congregation; but it is a reverent and laudable practice for the latter to kneel or bow for silent prayer at the conclusion of a service, and is only incidental that their rising should follow immediately after the final *Amen* sung by the choir.

Mrs. E. C. S.—A cord and tassels would be inappropriate appendages to a dossal.

Churchman.—A deacon wears the stole over his left shoulder, joined at the right side.

J. F. H.—Church papers in the English language published in Wales are the quarterly *Diocesan Gazettes* of St. David's and Llandaff. Address Lewis, Bookseller and Stationer, Cardiff, Wales.

R.—We should be quite positively of the opinion that no circumstances could arise which would justify a priest in transferring a communicant to one of the Protestant denominations. Granting the good faith of the parishioner, the priest should point out to him that by Baptism he has been made a member of Christ's Body, the Church, and the only amputation of Christ's Body which is possible is that at the final day, when dead, withered members—and they only—will be amputated and cast away. If a member of the Body declines to perform the work appropriate to the member, he can no more be released from responsibility by his rector, than the foot can be released from its duties by the hand, or than an elephant can transfer his leg to a sheep. Membership in the Church is not affiliation in a voluntary association of men which can be relinquished at will, and it continues unbroken, though the member himself may try to break it. See the opinion of the Bishop of Vermont on the subject, printed in these columns last week.

KNOX-LITTLE ON HIGHER CRITICISM

Condemns Tampering with the Catholic Faith

APPRECIATION FOR ST. AUGUSTINE'S MISSIONARY COLLEGE

Proposal of a Bishop to make the Use of the Athanasian Creed Optional

CHURCH SUCCESSES IN LONDON COUNTY COUNCIL ELECTIONS

London, March 15, 1904.

THE daily *Manchester Guardian* (according to the Church *Guardian* newspaper) states that Canon Knox-Little, in his Lenten address at St. Anne's Church, Manchester, on Thursday, 25th ult., vigorously assailed the so-called "Higher Criticism" as the most popular form of unbelief. Its methods, he said, were these: "To lay down certain rules, and when you found that Holy Scripture did not conform to them, to declare that Holy Scripture was wrong." He took the strongest exception of all to the attitude of the leaders of this movement who questioned the infallibility of Christ. Better, he said, an honest "Unitarian" than the unbeliever of this type: "Young men were now invited to take Orders, stating their 'unfeigned assent and consent' to the truth of the Creeds of the Bible, while with tongue in the cheek they were told by one of the Oxford school that they might 'say' all this without believing a word of it." The conscience of the honest Englishman would, he thought, have nothing to do with this impossible Jesuitry: "Better was it to have a dozen men ordained in the Catholic Church who believed what they said and said what they believed, than a multitude who doubted the Bible and denied the Creeds and thought that Christ made mistakes, yet swore unfeigned consent and assent to it all." Surely, righteous indignation is a necessary part of a man's, especially a Christian man's, moral equipment, and we ought all, therefore, to share to the full, Canon Knox-Little's truly noble anger concerning this matter.

A newspaper correspondent states that Sir William Richmond, R.A., has completed at his Chelsea studio his plaster design of the monument to Mr. and Mrs. Gladstone which (when it takes its permanent form in bronze with enrichments of silver and enamel) is to be presented by Mr. Henry Gladstone to Hawarden Church. The monument has been designed in the form of a double cenotaph, with the recumbent effigies of husband and wife lying side by side, as is so often seen in mediæval tombs but so rarely in modern. Mr. Gladstone is represented at about sixty-five years of age, his wife appearing a good deal younger. He is clothed in academical robes, and she in a flowing dress; the eyes of both are closed as in peaceful sleep. Between them lies a large crucifix, with the symbols of the Evangelists at the points of the cross. An angel bends over the heads of the sleepers, the wings spread wide, the whole form and outline giving almost the idea of a breaking wave. At the feet is the symbol of wisdom. The roof of the cenotaph rests on figures symbolizing the Catholic religion, and at either end are reliefs of the Adoration of the Magi and of the Deposition; while on the side supporting the effigy of Mr. Gladstone are reliefs from Homer and Dante (his two most favorite poets), and on the side supporting his wife's effigy are reliefs of Maternity symbolizing her goodness to the poor and suffering.

The Secretary of State for the Colonies (Mr. Lyttelton, K.C., M.P.), has written as follows to Dr. Murray, warden of St. Augustine's College, Canterbury, for which a reconstruction fund is now being raised:

"Mr. H. C. Richards has kindly sent to me the the 'Roll of St. Augustine's,' showing the number and distribution throughout the world of students who have been trained for Colonial and Missionary work beneath the shadow of the Metropolitical Cathedral of Anglican Christianity. The recital of the places in which the old students are carrying on their work, ranging from almost Arctic regions to the tropics, and from the remotest East to the most distant West, summons up in a remarkable manner a vision both of the magnitude of the field and of the energy which sends out and inspires so many laborers in the cause of religion. I am well aware how much good work has been done both within and without the British Empire by the ministers of all religious bodies, but I may be allowed, as a member of the Anglican Church, to express my special satisfaction in the work carried on by our own clergy. It is a pleasure to know that so many of these have received the moulding influence of the college which worthily perpetuates the name and the work of the great missionary Bishop who did so much to plant Christianity among our own ancestors in England, and who founded the See of Canterbury. In their efforts we have an abiding guarantee that Englishmen, amid the wealth, prosperity, and material greatness of the Empire, do not forget their mission of diffusing a higher spiritual civilization."

This is certainly a very interesting letter—indeed, quite Gladstonian in its fine tone of religious feeling and Church enthusiasm—while especially noteworthy for being from one of the foremost members of Mr. Balfour's Cabinet.

Surely there never was a time since the Athanasian Creed proceeded from the great Gallican school of theologians at Lerins in the fifth century and became the Church in the West's Militant Confession of her Christian Faith, when it was more necessary for the same to be used and venerated by the Church, especially in this Country, than at the present time. And yet we have come to such a pass here in England that we find Bishops of the Catholic Church, one after another, not defending this historic bulwark of the Faith of the Gospel and of the Church, as they are clearly bound to do by virtue of their Apostolate—but in respect thereto pandering to those of the clergy and laity whose minds have become either thoroughly poisoned with the leaven of Neologianism or tainted with what is almost as bad a thing, to-wit, the *anti*-theological spirit of the world. A short time ago, as we have seen, it was a Bishop of the Southern Province who laid himself open to such a grave indictment, "G. F. Bristol," while just now it is a Bishop in the North, namely, Chester. His Lordship (Dr. Jayne) has issued a letter to his Diocese, dealing, *inter alia*, with what he calls the "difficulties" which attend the present appointed use of the Athanasian Creed. The Bishop's solution of "this problem" is, it is no matter of surprise, of the nature of such 'give-and-take' policy as that which invariably commends as quite the perfection of reason to the 'safe man'—one who, as the Rev. J. H. Newman so happily hit it off, would guide the Church "between the scylla and charybdis of aye and no." His Lordship now commends to the serious consideration of his clergy and laity the following arrangement, and which he hopes to submit to the Upper House of the Convocation of York at its next group of sessions in May: "By substituting 'may' for 'shall' in the rubric, and by providing, as an alternative, a revised version of the Creed, there would be given to clergy and congregations (with such reference to the Bishop of the Diocese as might be deemed proper) a three-fold choice between (1) the use of the Creed in its present form; (2) the use of the revised version; (3) disuse of the Creed." According to the Bishop's proposed revised version of the Creed, its three charitable warnings—yea, its most charitable 'damnatory' clauses, *e.g.*, "This is the Catholic Faith, which except a man believe faithfully, he cannot be saved"—are all omitted. But, now, how can any one who really believes Church doctrine and Bible truth rightly or at all consistently object to these particular clauses in the Creed, against which such a dead set is being made nowadays by many who profess and call themselves Christians and Church people? Surely the Holy Scriptures are full of them. "He that believeth not," said our Lord Jesus Christ, "is condemned already." And again, "He that believeth not shall be damned." But in spite of these awful words of Christ—the "damnatory" declarations in the Creed being, indeed, but only true echoes of the same—our present-day anti-Athanasian Creed agitators would have people believe that their salvation is not after all really dependent upon their belief in the Catholic Faith. As to the Bishop's proposed disuse of the Creed *toto caelo*, it is to be devoutly hoped that that is not yet within the range of practical ecclesiastical politics.

Royal Commissions are not infrequently appointed in England to investigate divers subjects of national importance, ranging, indeed, all the way from the question of coal supplies to Church questions. The last Commission we had on ecclesiastical matters was that one framed some twenty years ago on Ecclesiastical Courts; and now it appears the Prime Minister is going to appoint a Commission on present "disorders" in the Church and to recommend it to the approval of his Majesty. An announcement of this kind was made by Mr. Balfour in the House of Commons last Tuesday, in response to a question put to him as the First Lord of the Treasury by Mr. Brynmor Jones, a Welsh member, who (as a Protestant Dissenter being naturally interested in the highest well-being of the Church) pressed for the appointment of a select committee of that House "to inquire into the nature and extent of present ecclesiastical disorders, into proposed legislative remedies, and into other matters connected therewith, and to report thereon." Mr. Austin Taylor, who sits for a Liverpool constituency, and one of the chief backers of the past and present Liverpool Bills for cleansing the Church, subsequently suggested a Joint Committee of the two Houses, if the Right Hon. gentleman could

not see his way clear to oblige Mr. Jones. Mr. Balfour was well advised, however, to take a different view from either of his hon. friends; and he felt confident in saying that the general stream of precedents "wholly runs in the direction of dealing with this difficult and important question by a Royal Commission." Most assuredly there are disorders in the Church at the present time, though unfortunately they are probably not those against which this Commission will be directed. The real disorders largely arise from non-conformity to the Catholic system of the Church on the part of a very large section of Church people, including, alas! not a few of our ecclesiastical rulers and cathedral and collegiate Church dignitaries. But disorders in the Church, in whatever quarter they exist, are not going to be cured right off and in a mechanical way by the labors of a Royal Commission. However, so long as the work of the promised Commission is not followed up by legislation on Erastian lines, an exhaustive and impartial inquiry conducted by such a body is likely to do more good than harm.

The proposed Royal Commission is viewed in different lights (says the *Daily News*) by the secretaries of the Church Association and the English Church Union. Mr. Miller, of the Church Association, is anything but satisfied. What his Association wanted was a select committee of the Commons, composed of men who would have dealt with the inquiry "on its merits"! But a Royal Commission will be most unsatisfactory to Mr. Miller: "I regard it nothing," he said to a *Daily New's* representative, "but a collusive trick between the Government and the Bishops to enable the disorders to continue. It will drag on for years; and then, like other Commissions, its results will be shelved, except that its existence will be used to prevent further Parliamentary action." On the other hand, the E. C. U. is, on the whole, satisfied. "We know," said Mr. Hill, "that the Commission is directed against us, but we welcome inquiry. Even supposing that the Commission did recommend a Discipline Bill, and deprivations followed, there would only be two or three deprivations. Mr. Miller shows the strength of our position by his figures. Our clergy represent half the clergy of the Church. Ten thousand clergymen could not be deprived of their livings. Each has his parishioners behind him. Passive Resisters? You can count on a million or two Active Resisters."

The poll for the new London County Council took place on Saturday, 5th inst., and London Church people in general, as well as the Central Church Education Electoral Committee in particular, may well feel satisfied with the result of the elections—as bearing upon the Education question at stake therein. The report now submitted to the Bishops of London and Rochester by above named committee upon the results which have been attained, after stating that the object of the Committee was to secure the immediate adoption and impartial administration of the "London Education Act," says: "We are glad to report that of *the* 118 *members elected to the new Council,* ninety-seven (*or over* 82 *per cent.*) *have pledged themselves to that policy.*"

John Kensit, of Paternoster Row, has given notice that he intends to appeal to the City Quarter Sessions against the decision of the Lord Mayor, in convicting him and fining him £5, with the alternative, in default of distress, of one day's imprisonment, on the summons issued against him for having, as alleged, disturbed the congregation at the Ordination service at St. Paul's on the Second Sunday in Lent. The appeal is expected to be heard at the guildhall on April 6th.

J. G. Hall.

WHAT WILL BE THE OUTCOME OF THE EASTERN WAR?

The Question Discussed in its Relation to Christianity.

THE MAGNIFICENCE OF THE CATHEDRAL AT SEVILLE, IN SPAIN.

Paris, March 10, 1904.

THE war that is now in course of development between Russia and Japan is generally looked upon as a political feature or event. It is a question more deep even than the issue of the war itself, how far Christianity may be affected by the results of it. If, as is very probable, China is involved, those results may stretch far beyond the Corean Peninsula.

Missionary work has been active in Japan, Corea, and China; suppose now a defeat to the Christian power engaged in the struggle. What would be the consequences?

The number of missionaries in the Empire of the Rising Sun, the 90,000 native Christians, may be a sufficient result for the effort made, but becomes very small when compared with the 17 millions of human beings who people the little archipelago of the Yellow Sea.

If by untoward chance Japan should triumph, one may be perfectly sure that the religion imported from the West would suffer in proportion to the loss of European influence.

This influence, moral as well as intellectual, would fall to pieces. We must not forget that the Japanese polish is necessarily superficial. It has not existed long enough to be solid. Underneath the surface there must still linger their initial barbarism. In the pride of victory this would appear in its true colors. It would bode no good for Christianity.

If, on the other hand, Japan were conquered, which in the end is more than probable, it is very possible to foresee one of the most sanguinary persecutions that has yet taken place in the far East. There would be a sudden re-action against the modernized imperialism of the Emperor Moutson-Hito.

The strangers would be made responsible for the ruin of the country, for the increased taxes, and general depression. As Nero shifted the accusation of having set fire to Rome from himself to the early Christians, and brought about a general persecution in consequence, so the Japanese patriots would easily fasten a charge of a similar kind upon their Christian visitors.

If, again, China makes common cause with Japan, it is easy to tell what will happen, viz., a repetition of the horrors of 1900. Brigandage in the provinces, independent action of the different viceroy-ships as regards the Court at Pekin, missionaries slaughtered; native Christians put to death by thousands; Europeans compelled to betake themselves for dear life's sake to their Consulates and Legations, or to fly to the nearest sea-port.

And then Corea! This empire of eight or nine millions of inhabitants, which has been called with a certain irony, "the Empire of the peaceful Morn"—this Corea will have to bear the most cruel consequences of the struggle.

What will become of the European missionaries, the eleven native priests, the *réligieux* and their orphanages, their thousands of children, and the 50,000 Christians, which are grouped around the priests and religious institutions of France at Séoul and elsewhere?

Here are some questions, which affect matters of greater import than those of a buffer state. By this unfortunate struggle for the ascendancy between, what are termed, the white and the yellow-faced races, the progress of Christ's Kingdom toward development will be put back ten or twenty years at least. It is not, therefore, only a question of politics, but of Christian development.

FRANCE.

A very crucial debate has taken place in the French Chamber on the question of the budget, as touching the suppression of the religious educational orders in France, and the means the Government must necessarily take to supply the want that has been created.

M. Combes fought his battle with his usual subtlety and acumen. In the course of his speech he reviewed the different steps by which the present condition of affairs had been arrived at. Those mile-stones on the road along which M. Combes has travelled in his exaggerated application of M. Waldeck Rousseau's law have been many, and have had more or less marked

on them an indication, even less enigmatical than Pickwick's "Bill Stubbs his mark," viz., *"à bas l'église."*

SPAIN.

As in the configuration of a great part of Spain there is a recollection of Arab *wadys,* and the flat-topped elevations or Tells, which are characteristic of the desert, so in the buildings there are constant reminders of the Moorish occupation. Not only are positive Moorish buildings (an Alcazar, a moorish palace, an Alhambra) evident tokens of the Mohammedan yoke, but the very churches are, in cases, adaptations (as Cordoba) of

THE CATHEDRAL OF SEVILLE.

mosques, or at least the said churches are built on the emplacement of a former mosque. While a Turkish mosque at Constantinople occupies the very spot of, and indeed is the original church of St. Sophia, again and again, in Spain, reprisals are represented by the many churches built on the sites of Moorish mosques.

With Seville this has been the case. The Spaniards contented themselves at first with adapting the actual building of the mosque after the capture of the town from the Moors.

But when this fell into disrepair, the chapter decided to build a fane, that should be without a rival in Spain. It is without a rival in the world.

Just as in Italy each town has its significant qualifying epithet attached (as Firenze, *la bella,* Bologna, *la Docta,* Roma, *la Divina*), so Spain groups its Cathedrals together. Toledo *la rica,* Salamanca *la fuerte,* Leon *la bella,* Oviedo *la sacra, pero Sevilla la Grande.*

Seville can boast of that which no other town in or out of Europe can bring forward. It has produced the two finest painters, perhaps, of the world, Murillo and Velasquez. It was the birth-place of the discoverer of a New World, and it has raised the finest Gothic church in Christendom.

With its Giralda at its side, it dominates the plain of the Guadalquivir (*Wady el Kebir,* the great valley), another recollection of the Moorish occupation.

Churches in Spain have an idiosyncrasy. They are not specially interesting for their exteriors as in their interiors. All the artistic pains and expense are bestowed on that which meets the eye within. The exteriors are indeed often simply plain. Perhaps for this very reason the interior strikes the visitor more.

This is particularly the case at Seville. It is a mass of building as viewed from without, with nothing graceful or picturesque. The Giralda at its side, the once muezzin tower of the Moors, gives it perhaps a special characteristic.

But all this is forgotten when the door closes on the visitor, and he finds himself in the midst of an interior that appeals through its very simplicity, but unapproachable grandeur, to every sense.

The habit in Spain is to separate the choir (placed in the nave) from the sanctuary, leaving the space in the transepts free. Some think the effect of the whole is spoilt by this. Perhaps a *coup d'oeil* is not obtained as is the case in most Western Gothic buildings. But there is method and order in the fact.

The separation of sanctuary and nave puts each in its proper place. This is tellingly brought out when, in processions and other functions of the kind, the choir is fetched to the sanctuary, to accompany the *officiators* and sacred ministers in what may be taking place.

Some ceremonious customs at Seville are peculiar to the place. One is the dance of six boys—*"los seis"*—at certain seasons after Evensong, in the church, and, I believe, at other parts of the offices. It takes the form of a stately minuet with music accompaniment of trombone and contrabase. The boys are dressed in the gala dress of a page of the Middle Ages. There is nothing in it that is not dignified and sober.

A further feature in a building of the size of Seville Cathedral is the Procession. It is no ordinary walk around. When some 100 or 120 assistants—including choir and all ministers—take part in a function of this description, the effect is remarkable, admitting that the Plainsong leaves much to be desired, the mass of moving voices, echoing through the lofty arches, is—well—in thorough keeping with the grandeur of the Church. A single note from a trombone gives the signal and the voices rise in one great stream of sound, now louder, now softer, as the procession passes obstructing pillars. There is no instrumental accompaniment. The whole congregation accompanies the march on either side. From time to time a halt is made at a side chapel, then again the crowd moves forward. And thus the special *officiators* are reconducted to the sanctuary, and the choir returns to its place in the nave.

Then first the organ bursts forth, leading up to the Introit of the day. On this the Mass commences.

It is worth a journey to Seville to realize what the power of a procession in a fine building may be, when service—dim religious light, and festival are in attune with the occasion.

George Washington.

VIEW OF SEVILLE, SHOWING CATHEDRAL IN DISTANCE.

CONFERENCE ON MARRIAGE AND DIVORCE

Important Agreement between Religious Bodies Tentatively Reached

CHURCH NEWS OF NEW YORK CITY

A CONFERENCE on Marriage and Divorce laws was held last week in St. Bartholomew's parish house, New York, at which Bishop Doane, Bishop McVickar, Bishop Coadjutor Greer, the Rev. Dr. John Fulton of Philadelphia, Mr. Francis Lynde Stetson of New York, and Mr. W. W. Old of Virginia, represented the Church. There were also present representatives of a number of the denominations, including the Presbyterian, Methodist, Reformed, Lutheran, Baptist, Congregational, and Reformed Presbyterian. Bishop Doane presided at the conference, which was held in private, and there was long discussion of the attitude of the several religious bodies in relation to the divorce question. The following resolution, offered by Bishop Greer, was adopted with but one dissenting vote:

Resolved, That in recognition of the comity which should exist between Christian Churches it is desirable, and would tend to increase the spirit of Christian unity, for each Church represented in the conference to advise, and if ecclesiastical authority will allow, to enjoin its ministers to refuse to unite in marriage any person or persons whose marriage the ministers have good reason to believe is forbidden by the laws of the Church in which either party seeking to be married holds membership.

The Committee on National and State legislation, of which Mr. Francis Lynde Stetson is a member, reported in part as follows:

"The limitations imposed by the Federal Constitution are such that no direct action in reference to marriage and divorce can be taken by Congress. To give Congress the necessary authority will require an amendment to the Constitution. Whether it is wise to endeavor to obtain such an amendment it is for the conference to determine.

"This committee is of the opinion that in the present state of public opinion such an effort would not be successful, but this committee thinks that preliminary to any such attempt must be an agreement on the part of such religious bodies as participate in this conference upon the terms in detail of the proposed constitutional change.

"The Legislatures of the various States have practically exclusive jurisdiction in their states of the subject of divorce and remarriage, and, in fact, of the general subject of matrimony. There is such want of uniformity that it would be almost impossible to produce harmony in the place of the prevailing want of uniformity.

"What, if any, success can attend an effort in this direction, will depend materially upon the possibility that the Churches represented shall agree upon a uniform canon to apply to their Church members and clergy.

"Whether this is possible the conference can best determine, but the committee has reached the conclusion that if this be impossible, the task of bringing about legislative harmony certainly will be hopeless. The states are not likely to coöperate in producing uniform laws more stringent than the existing laws of a majority of the several states."

The matters discussed by the committee report were the subject of a lengthy discussion in the conference. Bishop Doane was opposed to any effort to secure a constitutional amendment, saying that better results could be secured by persuading the different states to pass a uniform law, modelled on that of New York. Other sentiments expressed were against a constitutional amendment, the prevailing opinion being that if Congress were to pass a national divorce law, it would be, in a sense, a compromise, and less strict than the statutes of New York state.

Bishop Doane offered a resolution with the purpose of bringing the matter before the general public. The resolution was adopted and reads as follows:

Resolved, That the Executive Committee be authorized to prepare and issue in their discretion a declaration and appeal to the public as to the sanctity of marriage and the grave dangers of existing laxity in the frequency of divorces.

The committee to carry out this resolution is headed by Bishop Doane, and Bishop Coadjutor Greer is a member of it. The conference is to meet again, but probably not before fall, after most of the religious bodies represented have had their general legislative conventions. Speaking of the New York meeting, Bishop Greer said: "It was perhaps the most comprehensive and most important conference of ministers representing the Churches of the United States ever held in this city."

The Rev. Charles J. Holt, rector of St. James' Church, Fordham, has tendered his resignation to the vestry, and that body has accepted it to take effect in October next. The Rev. Mr. Holt has been in ill health for some time, suffering especially with an affection of the throat. In accepting his resignation, the St. James' vestry expressed its regret at the severing of the relations which have now existed for nineteen years. In that time the church building has been put in excellent condition, the parish house built, and the property relieved of a number of assessments which might easily have become added to the indebtedness of the parish. Mr. Holt will probably seek health in the South.

The congregation of the parish of the Archangel returned last Sunday to its building on St. Nicholas Avenue, from which it was driven by fire last fall. The church building, it will be remembered, was a new one, not entirely completed, and the fire practically destroyed all that had been accomplished. At the morning service last Sunday the basement of the structure was reopened for use, and Bishop Potter was present to congratulate the people on the work which made possible a return to the church so soon after the fire, and to confirm a class of about thirty. Services since the fire have been held in a nearby hall. The present condition of the property is that the church proper is enclosed, with money enough in hand or in sight to complete it for use next fall. The guild house, on the front of the site, is also enclosed and will be completed as funds are received for the purpose. A $5,000 organ is to be put in the church, and $1,000 has already been received for this specific object.

The last meeting of the Church Club considered the nature and limitations of Episcopal authority. The address was read by the Rev. Dr. W. J. Seabury of the General Seminary. It was a thoughtful and interesting paper, and after it was read was ordered to be printed. Mr. John Brooks Leavitt started a discussion of the topic, pointing out legal limitations of the Episcopate, but was replied to that the topic was spiritual, not legal. Professor Seabury considered the effect of the Reformation by its antagonism of authority, and searched for reasons for episcopacy beyond the mere fact that it is an institution which we find to be in the world.

At Lincoln Park, near Yonkers, a mission was established about three years ago by St. Andrew's Church, of the latter place, the Rev. J. E. Freeman, rector. The mission was known as St. Andrew's Chapel. Mrs. W. F. Cochran, who is a benefactor of St. Andrew's Church, is now putting up a building for the chapel at a cost of $3,500. The mission is the only church in the place, which is a rapidly growing neighborhood. On the advice of Mrs. Cochran the name is to be changed to the Church of the Redeemer, and it will for the time remain under the charge of the rector of St. Andrew's. The Rev. Mr. Freeman's assistant, the Rev. C. A. Ashmead, will be directly in charge.

A conference of college students for the purpose of considering the claims of the Christian ministry as a life work was held last week with headquarters at Union Seminary. Nearly all of the Eastern colleges and universities were represented by one or more young men, of whom about forty were in attendance. On Saturday afternoon the conference, on the invitation of Bishop Greer, visited St. Bartholomew's parish house, inspecting the buildings and hearing an explanation of the work by the Rev. L. E. Learned. At a morning meeting on Saturday one of the addresses was made by the Rev. W. S. Rainsford, rector of St. George's Church. Dr. Rainsford spoke of institutional work especially, and expressed his contempt for the congregations which leave their fields and go to others seeking better financial support. He said in part:

"Scores of pastors, elders, and others in control, look about for places where they can attract the rich, realize $500 to $1,500 a year per pew, command a certain amount of religious respectability, and pat themselves on the back with the approval of work done for the Lord. That's a bit brutal by way of description, but it represents the thing that goes on. The trouble is, the church of to-day does not fit the people. The institutional church is trying to make machinery take the place of red blood. There is great danger in the institutional church. It brings the poor together and leaves the rich out. Religion to-day is helping in some measure to make class distinctions. The rich suffer."

You are making a serious mistake when you thank God that you are not a religious fanatic if you are at the same time a religious iceberg. Between the excesses of the one character and the torpidity of the other there is small room for choice.—*Selected.*

MISSIONARY BULLETIN.

New York, March 22, 1904.

IT IS a pleasure to report that there was some increase in offerings during the month of February. The month began $10,000 behind last year's record; it closed only $7,000 behind. The number of congregations sending offerings is smaller by 119 than was the case a year ago. We hope to receive the offerings of these parishes before April 1st.

The income for the first six months of the present fiscal year is $220,453. The appropriations to missions now amount to $697,000.

From March 1st to September 1st, therefore the income must be at least	$477,000
In 1903, during the last six months of the fiscal year, the offerings were	410,700
Therefore the offerings must be increased, during the next six months, by at least	$66.300

The experience of the last two years, with their steady gain not only in the largely increased offerings of many, but also in the number of congregations making offerings, indicates that the Church can, and is strong ground for hope that it will, meet these enlarged obligations, resulting from the continued advance of the work committed to it.

We have made no mention so far of the deficit carried forward from last year. This, on September 1, 1903, amounted to $120,000, and in taking care of this the Reserve Deposits were exhausted. It is useless to say that until the Reserve Deposits are replaced the work of the Board will be seriously embarrassed, if not crippled. But the thing of immediate importance is the full payment of appropriations. Success in this will save the Board the necessity of reducing appropriations next year, and will save the men and women who are representing us in the field much disappointment and possible discouragement.

On May 10th the Board meets to make appropriations for the fiscal year, September 1, 1904, to August 31, 1905. The amount of these appropriations will necessarily be determined in large measure by the extent to which the Church enables the Board to meet the appropriations of the current year.

Yours very truly,

George C. Thomas, *Treasurer.*

THE MISSIONARY WORK OF A. C. M. S.

AT ITS last meeting, held on March 21st, the executive committee of the American Church Missionary Society continued its policy of an infusion of new blood into its management. It elected to membership in the committee, with the understanding that he is to become the chairman of its finance committee, Mr. John Seeley Ward of New York, a vestryman of St. George's parish, a Brotherhood man of prominence, and identified with a number of benevolent organizations. In most of these Mr. Ward has been a prominent figure, and has successfully introduced marked improvements in their methods.

It elected as Field Secretary the Rev. Hiram R. Hulse, rector of St. Mary's Church, Lawrence Street, New York, the vestry of which parish has granted him a leave of absence for six months, in order that he may present the cause of the Society. Mr. Hulse was educated at the University of Pennsylvania and the Philadelphia Divinity School. He was ordained by Bishop Potter in 1896 and went at once to the Pro-Cathedral in Stanton Street as vicar. He was there three years, when he went to St. Mary's. He will enter upon his duty immediately after Easter.

Having been almost a year without a secretary in the field, the Society finds its receipts for Brazil, Cuba, and Domestic work reduced by $6,097 as compared with last year. It has been compelled to cut off some of its work in Cuba. The Rev. W. H. McGee and the Rev. A. T. Sharpe, both in Havana, have resigned, the one to terminate his service on May 1st, the other on July 1st. The Rev. Mr. Sharpe has been placed in temporary charge in Havana, and will remain until the visit of Bishop Van Buren in May. The Bishop visits Cuba to order one candidate to the diaconate, and to administer Confirmation.

Not long since, the Society's orphanage at Matanzas was removed to Havana, and Miss Anna M. Reed of New York was placed in charge of it. In the orphanage building in Matanzas a private school was established and an effort is now being made to develop it into an industrial school. This is being done by the candidate for deacon's orders, at his own cost. The Bandera, as the orphanage was called after its removal to Havana, is now to be given up, most of the girls having reached the age when they can enter private families.

Four missions, all under lay control, have recently been started in Cuba, and all of them with success, without cost to the Society save in sending to them priests for celebrations and Bishop Van Buren for a Confirmation, since one of them has candidates for Baptism and Confirmation. Two of the missions are on the Isle of Pines, a third is at Segua la Grande, and a fourth at Lewiston, in Santiago province. The work at Bolondron is prosperous, and that at Jesus del Monte, in the poor quarter of Havana, has grown so that it demands permanent quarters. The Society is trying to secure funds for the purchase of land and the erection of a building. The Havana chapel is to be placed in charge of a lay reader for a short time this summer, and arrangements will be made for permanent work in the fall.

Bishop Kinsolving of Southern Brazil is in receipt of many invitations to speak, showing wide interest in the work of the Church in Brazil. The manual of the Fraternity of Prayer is at last ready for distribution. The railroads are taking an active propaganda interest in the Summer Conference at Richfield Springs and Cooperstown.

THE REVIVAL OF THE CELTIC CROSS.

In this era of the renaissance of Celtic culture, the forgotten tongue, the impassioned literature, the beauty and symbolism of the Celtic art asserts its claim for appreciation.

The most striking remnants of early Celtic art are found in Ireland, in Iona, and in the adjoining islands where Christianity established itself at the dawn of the Christian era. While Rome, still pagan, was using her art in picturing her mythology, the first converted Celts were expressing a new religion in the carvings of strange, decorative forms rich in symbolic meanings. Crosses differing from the Greek or Roman fashions were erected as memorials to honored dead, or to commemorate the sanctity of hallowed shrines.

In metal work Celtic art antedates the Christian era. Examples of sculptured monuments have been unearthed by antiquarians and traced home to the century of their birth. The Celtic cross familiar to us, however, is comparatively of recent origin and not more than 1,000 years old.

Echoes of the religious fervor spreading over Europe at the time of the crusades must have reached the lonely, rural monasteries of Ireland and the isles and inspired the designers and stone cutters, for the greatest period of Celtic cross carving occurred in the tenth and eleventh centuries. At this time cathedral building stirred the imaginations of the architects and artists in Normandy, and it seems strange that no wandering craftsman carried the new fashions to the Celtic artists.

The decorative designs were the fruits of labor in monastic cells. Early Irish Christianity was pure and spiritual and too far from Rome to be influenced by its formality. The missionary priests, now saints, of whom there were many, held sway by entering into the sympathies of the people rather than compelling the congregations to follow them, and thus it was that the Celt threw his own nature into his artistic expression of his religion.

Celtic crosses are found throughout the rural districts of Ireland, Iona, and the Isles. They are frequently unearthed on the farms, and many are still standing in old churchyards and in proximity to the ruined Irish round towers.

They vary in size and in massiveness and decoration from the lowly memorial to the lofty signal of faith, a score of feet high, which has defied the storms of centuries. The bases rest on bowlders, the crosses usually are carved from limestone, the summit usually surmounted by a mitre or a cap. . . . .

The continuous line is significant of the immortality of life. Interlacing effects are fascinating and the development of the idea of the Trinity in triune forms is displayed in the ornaments. Owing to the lack of means for raising monoliths, many of the ancient Celtic crosses were made in sections, with the designs adapted to fit the spaces.

A Western revival of Celtic art is shown in the Celtic cross which is to be erected in memory of the late General A. C. McClurg. This monument rests on a natural bowlder, is eighteen feet in height, and sculptured from a monolith of Rhode Island granite in the works of Charles G. Blake at Sixty-seventh Street and Ellis Avenue. . .

The monument is artistic in detail, and the most elaborate piece of sculptured work in granite that has been carried out in this part of the world. The Celtic designs have been applied with beautiful effect and the symbolic meaning is of deep interest to those versed in reading such things. Mr. Blake is well versed in the lore of the Celtic cross and Celtic sculpture. . . . . The Irish monuments were originally light in color, but centuries have added to their beauty in lichens and moss and weather stain. Time softens the outlines and mellows the shadows and adds its own meaning to the charm of the sculptured work of the Celt.—Lena M. McCauley, in Chicago *Evening Post.*

Helps on the Sunday School Lessons

Joint Diocesan Series.

Subject—*"The Church of the Apostolic Days.* Part I.

By the Rev. ELMER E. LOFSTROM.

ST. PAUL PREACHES JESUS AND THE RESURRECTION.

FOR THE FIRST SUNDAY AFTER EASTER.

Catechism: XVII. and XVIII., Visible Sign, Inward Grace. Text: I. Cor. xv. 14. Scripture: Acts xvii. 15-34.

WE TOOK leave of St. Paul as he was on his first missionary journey, at Antioch in Pisidia. He has since been at work again at Antioch in Syria (xiv. 28), has attended the First Church Council at Jerusalem (xv.), and is now on his second missionary journey. He has had Silas and Timothy with him, but his work here at Athens is done alone. At Philippi he had been cruelly beaten with rods, and he still shows the effect of it. His brief work at Thessalonica and Berœa, we studied on the Second Sunday in Advent. Now, as he leaves Berœa for Athens, he is in charge of certain disciples, who "conducted" him as far as Athens. We know that St. Paul's eyes gave him much trouble (Gal. iv. 15), and it is very probable that after his rough usage at Philippi, he now needed these guides literally to "conduct" him.

Arrived at Athens, however, he is left alone for a time, while he waits for Silas and Timothy to rejoin him. It is while he is thus waiting that the incidents recorded in to-day's lesson took place. This work is incidental and was not planned. But St. Paul could not be anywhere, even for rest and waiting, without telling those with whom he came in contact, the wonderful story of the Good News. Whether in the synagogue or agora, he could not refrain from telling of Jesus and the Resurrection.

In a city where every virtue and passion was personified and had its altar, they naturally mistook "the Resurrection "for some such deity. So to those Athenians, accustomed to countless gods, it seemed nothing revolutionary to hear a man declare two new ones, Jesus and the Resurrection. They were quite willing to hear his arguments, and invited him to give a formal statement of what he knew.

So in the midst of their heathen temples and almost in the shadow of the Phidian Colossus of Minerva, Paul stretched forth his hand and began his argument. His first sentence is rather a compliment than a criticism: "Ye men of Athens, I perceive that in all things ye are very religious"; and then, both as a "point of contact" and as an answer to the charge that he is a setter-forth of *strange* gods, he refers to the altar which he has seen with the inscription: "To the unknown God." We have the testimony of other writers to the fact that such an altar was there, and we are told that one such was erected when a plague visited the city, as they thought it must have been sent by some god who was angry at having been neglected. This shows also that they were in truth "very religious." St. Paul argues that as they are already worshippers of the unknown God, he is not bringing them a strange God, but one whom they are already worshipping, although ignorantly. "He then proceeds to declare more fully the nature of the Deity hitherto unknown. He was the God that made the world and all things therein. He was not identical, therefore, with the visible creation, as the Pantheism of the Stoics declared; but gave to all out of His own immense fulness, life and wealth and all things; neither was He like the gods of the Epicureans, who sat far aloof from all care and thought about this lower world. St. Paul taught God's personal existence as against the Stoics, and God's providence against the Epicureans." He shows, moreover, that all men everywhere are subjects of that divine Providence, and this must have sounded strange to the Greeks, who despised all "barbarians." There is a suggestion, too, in his speech that all other religions are but an imperfect groping after knowledge of the one true God. But he shows plainly that whenever men come to know Him, they can no longer worship the old gods, which are not at all divine. And then, pointing to the statues and temples about him, he proves from one of their own poets that, as we are God's children, He Himself cannot be a senseless image. So far they listened quietly, these Athenian philosophers; but when he declared that even such superior men as they, needed to repent of their past sins, and declared that God would surely judge the world by the Man whom He had raised from the dead, they refused to listen, and the assembly broke up in disorder. "Resurrection" personified they might have worshipped; but resurrection from the dead, as an actual fact, was a thing too incredible to be listened to for a moment. So, for the most part, these Athenians were too complacently superior to accept the blessing which that day, by God's Providence, it was given them to hear.

A few there were who heard and were impressed by the great sincerity of the preacher, and sought him out for further instruction. One of these, Dionysius the Areopagite, we have good reason to believe, became the first Bishop of Athens, so that a Church was founded here. We hear nothing more of it in Scripture, yet it became well known, and to it we owe the two earliest Christian "Apologies," that of Quadratus and that of Aristides; and later the Parthenon became a Christian church.

St. Paul was evidently much depressed by his failure to accomplish more there at Athens, and the only reference he afterward made to his work there, was when he wrote to the Thessalonians of his so deep concern for them at this time, that he thought it good to be left at Athens alone, and sent Timothy unto them (I. Thes. iii. 2). Persecution and suffering he could endure gladly, but indifference to his glorious message he could not stand.

And yet the good seed he had sown was to bear good fruit, as we have already seen. There should be no discouragement over Christian work because of apparent lack of results. Faithful work must have some real results, and the only failure is in not doing it.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

"MEN AND THE MINISTRY."

To the Editor of The Living Church:

IN THE issue of your paper of the 19th inst., the Rev. J. E. Curzon offered some reasons on the question why so few young men offer themselves as candidates for the ministry. Some of these reasons were plain and forcible, and, no doubt, have their foundation in fact—greater's the pity. I reproduce here only one: "What the young men of our day do fear, and what they will not bring themselves to face, are certain evils within the Church; for which we are all responsible, and which must be amended if the Church is to do the work God has called her to do."

It is not my purpose to comment upon this vigorous statement, but to supplement it from a clipping which was sent to me by a gentleman who has no love for the Episcopal Church, but is rather delighted when he can find anything against her. I do not know from what paper the "clipping" was taken; but for certain reasons I think it is the New York *Sun*. [The clipping is a reprint and comment upon the article in *The Independent* which is considered editorially in this issue.—Editor L. C.] But whether this be so or not, *The Independent*, as you will see, must stand sponsor for the alleged facts. My reason for sending it is because our chief institution of learning is implicated—at least so I take it—the General Theological Seminary of New York. If the facts are as this young man has given them, they are to be deplored, and should be looked into; nor do I think that the young man, who seems to be unreserved, candid, and outspoken, would object to revealing his identity, if properly approached. Especially, would it be a satisfaction to learn the mental status of the students in the Seminary; and this, because of the following statement of the young man: "Strong men in the colleges prefer the law or medicine, and the weak ones theology." One would like to know who those "many clergymen of prominence" are, who have abandoned the ministry of the Church for secular employments, and the others who remain in the ministry "only for their bread and butter." And then, one would like to know if it is true, that "in the theological seminary the average ability was inferior to the average in the college"; and he adds that, after

his graduation, he "found the same thing" in moving around among the "brethren of the cloth."

If you feel disposed, I would like you to publish the clipping, or as much of it as will present the main points.

Concord, N. C. J. C. Davis.

A SEVENTEENTH CENTURY PERVERT.

To the Editor of The Living Church:

IN YOUR references to Anglican Bishops who have "gone to Rome" since Reformation days, you pass over the Rt. Rev. Dr. Goodman, Lord Bishop of Gloucester, who died in the middle of the seventeenth century, and in his last moments received the ministrations of the Franciscan friar Sancta Clara.

The will of Bishop Goodman certainly entitles him to a place among Rome's recruits.

"I do profess," he says, "as I have lived, so I die most constant in all the articles of our Christian faith and in all the doctrines of God's Holy Catholic and Apostolic Church; whereof I do acknowledge the Church of Rome to be the mother Church, as I do verily believe that no other Church hath any salvation in it but only so far as it concurs with the Church of Rome."

And at the time that the above words were written, there was a strong desire on the part of other Anglican Bishops for a reconciliation with Rome. D. J. Scannell O'Neill.

St. Philip's House, Florence, Passion Sunday, 1904.

THE AUTHORITY OF ENGLISH ARCHBISHOPS AND BISHOPS IN THEIR CATHEDRALS AND IN PARISH CHURCHES.

To the Editor of The Living Church:

I HAVE, during the year, been reading with great interest the problems before our sister Church in the United States of America, and especially two questions discussed in your columns: the position and power of the Presiding Bishop of the American Episcopal Church, and the position of the communicant laity in your Church Councils, the latter being a subject which is a burning one with us in England.

As one very much interested in capitular and episcopal rights, I would like to explain, for your readers' convenience, the position of the Archbishops and the Bishops with regard to consecration of Bishops and ordination of priests in these our Cathedral Churches. Except in two new foundations, Truro and Southwark, where the Bishop of the Diocese is also the Dean, the presiding Archbishop or Bishop would have nothing to do with the details of the service, except that he appoints the preacher at the ordination, the sermon preceding the service. I well remember the late Northern Primate (Archbishop Thomson) declaring in the pulpit of the central church of the city of London, St. Edward the King and Martyr, Lombard St., that in his own Cathedral he was the last person consulted. There were personal reasons, but except as Visitor, his archiepiscopal powers over his chapter were and are very limited. The late Archbishop of Canterbury never conformed to the use, at St. Paul's Cathedral, of the Eastward position, but as to the ordering of the services, neither he nor the Bishop of the Diocese interfere in their conduct or preparation, and I cannot do better than cite a few paragraphs from Phillimore's *Ecclesiastical Law*, pages 53, 127, 128, 129, 157, 134, 144, to show how difficult this question of the presiding or officiating Bishop is with us:

"The statutes of each Cathedral must be consulted, as well as usage as to the authority of Bishop or Dean. A Chapter of a Cathedral church consists of persons ecclesiastical, canons, whereof the Dean is chief. All are subordinate to the Bishop, to whom they are as assistants in matters relating to the Church, for the better ordering and disposing of the things thereof. The Deanery is a Dignity—

1. For the administration of ecclesiastical matters, with jurisdiction.
2. From the name and preference which he hath in Choir and Chapter.
3. From the custom of the place.

"Bishops shall be at their Cathedrals on some of the greater festivals and at least in some part of Lent. By Canon Law the Dean and Chapter are guardians of the spirituality during the vacancy of the see.

"When an archiepiscopal see is vacant, Canterbury or York, the Dean and Chapter are guardians of the spiritualities."

But on page 142, Sir Robert Phillimore well sums up all these judicial utterances with this pregnant sentence: "The Bishop of the Diocese has little more left to him than the power of visiting them, and that power is very limited."

In the well-known and fairly recent case of Read *v.* the Bishop of Lincoln, one of the articles charged against the Bishop was that he celebrated the Holy Communion at a parish church in Lincoln when the two altar lights were burning. The Bishop's plea acknowledged that this was true as a fact, but that he had not directed such candles to be lighted, but they were lighted with his knowledge. The Judicial Committee of the Privy Council went out of their way to assert that a Bishop would not be held responsible for acts of ceremonial, etc., at every service at which he was present, and asked during the argument what steps the Bishop could have taken to remove the ornaments if he had objected to them, and the reply of Dr. Tristram was: "By Faculty in his own court."

Thirty years ago, Archbishop Tait requested the clergy present at the consecration of St. Michael's, Finsbury, to remove their colored stoles, and they obeyed his request; but there is no proof that had they refused, he (as Bishop of London) could have refused to go on with the service and consecrated the church. In the Southern Province, if the Archbishop of Canterbury cannot take a consecration, the Royal License is directed to the Bishop of London and three Bishops, and not to the Archbishop of York, except for a consecration to a see in the Northern Primacy. The Bishops, so far as I know, do not expect to be personally consulted, but generally accept the use of the church they attend, though in Confirmations most Bishops now send out a list or form of how they propose to take the service, and where to insert the addresses, one or two in number, which are nowhere provided for by the rubrics of the Book of Common Prayer. This was forcibly pointed out to one of them by the rector of a Devonshire church, whom the Bishop of Exeter had called upon to use the Prayer Book services and no other, and he replied on the episcopal visit by declining to have hymns or addresses in the Confirmation service on the ground that they were not mentioned in the rubrics of the Confirmation service. The Suffragan Bishop who attended, accepted the situation.

One other point, may I make, as I noticed in your Answers to Correspondents you seemed to admit that the king was Head of the Church in England? He cannot and does not claim such a title. Henry VIII., of glorious memory, was the first and last person to ask for such recognition, and a subservient and intimidated clergy of those days added, "So far as the laws of Christ permit." The legal title, from Elizabeth onward, is "Supreme Governor," and as our Bidding Prayer, used at all our Inns of Court and before the Judge of Assize, who represents the King giving warrant to administer justice, it is as follows, and what we lawyers are accustomed to proclaim and accept: "Over all persons and in all causes, ecclesiastical as well as civil, within his dominions supreme." The skeleton of this prayer, which differs according to local usage, can be found in the Canon of 1601.

Your obedient servant,

H. C. Richards, K.C.

House of Commons Library, 18 March, 1904.

SAYING OR SINGING.

To the Editor of The Living Church:

THE discussion now going on in your paper seems to me a very important one, not simply as to the meaning of saying or singing, but for the reason that it touches one of the fundamental principles of our worship, viz., that the people have a part to perform, that they have rights, privileges, and duties which must be recognized. One of the most attractive features of our service is that it is responsive, and that in some portions the people must join their voices with the minister. This feature serves to arrest attention and excite interest, and therefore whatever interferes with it, or tends to destroy it, is to be deprecated and resisted. Hence, as it seems to me, the Church has made the distinction between "saying" and "singing," especially in regard to the Creed, and the fact that her rubric differs from that in the English Prayer Book emphasizes this distinction. Your editorial in The Living Church, March 12th, embodies all that can be said on the other side of the question, and if your conclusion in regard to the word *"said"* when the whole service is intended is correct, then there is an end to controversy, and singing or saying the whole service is optional with the officiating clergyman. But such an interpretation would certainly make the rubrics meaningless and reflect upon the in-

telligence of our law-makers in the highest Council of the Church. It seems to me, therefore, that the word *"said"* in the places that you refer to, is used in the sense of offered, it applies to the whole worship, to our prayers and praises which are offered as a sacrifice to God. Where the liberty is given either to sing or say, it refers to hymns or anthems, because it is not always practicable to sing them; but when the prayers or Creeds are intended, the invariable rule is "to be said," or "to say."

Many years ago I attended a service in the Advent Church, Boston. When the turn came for saying the Creed, the choir arose and began to sing it. The Rev. Dr. Bolles, who was then rector started from the chancel and cried, "Stop! this is contrary to the Law of the Church!" Dr. Bolles was at that time regarded as an advanced Churchman, yet he was loyal to the rubrics. What he would do now, if alive, we cannot say. So many innovations have obtained, so many changes made since that time, perhaps he would withdraw his opposition, or take an entirely different view of the meaning of "saying" or "singing." In fact, there is such a lawless spirit abroad, so many changes in the service, so many omissions and additions, that it seems at times as if we had drifted into an individualism where each rector did what was right in his own eyes. Uniformity and the responsive feature are two most important factors in our service, and yet we are in danger of losing them, because the rubrics are not obeyed and liberty has run into leisure. But I am old-fashioned enough to believe that the rubrics mean what they say, and when we read, "Then shall be *said* the Apostles' Creed by the Minister and People, standing," a distinction between singing and saying is intended, and that there is abundant reason for it. Here is the solemn profession of our Faith, and every man, woman, and child in the congregation should repeat it; it should be ingrained upon the mind, and there was never a time when *saying* it should be insisted upon more than now. For some of its articles are flatly denied, even by not a few who profess and call themselves Christians and Churchmen.

Now, if the law does not mean this, if singing means the same as saying, the result is that a large number of the congregation do not confess their faith at all. For when the Creed, especially the Nicene, is sung, it is generally set to the most elaborate music, and the wearisome repetitions, and the solos and trills of the choir, preclude any participation of the people, who could not join if they would, and it would not be edifying if they could. I have vested a chorus choir of fifty voices, men and women, and our music has been pronounced as equal to any in the State, not even excepting New York City. The leader last Easter desired to have the Nicene Creed sung at the end of the Gospel for the day, the Apostles' Creed being said at Morning Prayer. I am very fond of church music, having belonged to a choir when a young man, and hence having some knowledge of it. As a performance it was fine and unexceptionable, but no one could have taken part in it who had not practised it, even though he were a singer. This grand and solemn profession of the Faith, then, was monopolized by the choir, and the people were merely listeners or spectators. Is there not reason, therefore, in the law of the Church which requires this to be *said* by the minister and the people? And yet a writer in the New York *Churchman,* a few weeks ago—the Rev. John Williams—ridiculed the idea of making any point as to saying or singing the Creed at the Consecration of the Rev. Dr. Lines. These are his words: "It seems utterly absurd that a most solemn function should be marred, or the hearts or feelings should be stirred up on so utterly a trivial question as whether the Creed and Litany should be said or sung." The Presiding Bishop, who, in my judgment, not only had the right, but was in duty bound to order the service on that occasion, no doubt thought otherwise, and possibly thought the singing of the Creed would have "stirred up" the people and "marred the solemn function," far more than to have had it reverently *said* by the whole congregation.

Now, Mr. Editor, if I am right in the interpretation of the law of the Church, then it is by no means a "trivial question" whether the Creed should be *said or sung.* If, on the other hand, there is no distinction between saying and singing, and singing prevails, these three things must follow, viz.:

I. The choir will monopolize the worship of the Church.

II. The responsive feature will be to a great extent lost.

III. The people will not in any reverent and impressive way confess their faith in the Creed.

But, for my part, I still believe that the Church designs to distinguish between *singing* and *saying,* and that the rubrics mean what they say.

Elmira, March, 1904. Geo. H. McKnight.

[Note.—This letter is printed after the discussion had been declared closed in last week's issue, because of the fact that the Rev. Dr. McKnight's letter had been considerably delayed in transit; but without the intention of reopening the discussion.—Editor L. C.]

A CALL FROM INDIA.

To the Editor of The Living Church:

America is doing noble work for the conversion of India—as much as, or more than, England itself is doing, but I believe I am correct in stating that there is not in this country a single missionary of the Episcopal Church. American Baptists in Assam and Burma, American Methodists in the United Provinces, American Presbyterians in the Punjab and Bombay—all honor to them—are rapidly covering the land; but it is somewhat hard for us Churchmen to have to look on at all this, and not to obtain from America a single recruit, man or woman, priest or layman, for the work of the Catholic Church. How long is this reproach going to last? I have been more than twenty years in India, and year after year I have listened for the sound of the vanguard of the great army which I felt sure would some day come to our aid from your mighty nation, but so far I have listened in vain. When Bishop Potter paid us a visit, a few years ago, he was kind enough to say that there were many Church people in America who were watching with interest the work of the Oxford Mission to Calcutta. Is there no hope that this interest may take some substantial shape? Most warmly would we welcome brother priests from America into our own Brotherhood—we are not tied by our Constitution to draw only on Oxford—but still better would it be if the American Universities would found a mission of their own in this country. I have no authority to speak for the Bishops, but I am sure that any one of our Indian Bishops would accept with gratitude an offer of service from America, if it were made; and I should like to mention that in this Diocese there is a great town of 200,000 inhabitants, Patua, which has long been crying out for a mission of this sort.

I know that the American Church is already doing good work in the mission field, but surely there is room for a mightier venture of faith than has yet been made—a venture which would certainly return in abundant blessing on those who may make it.

E. F. Brown,
Superior of the Oxford Brotherhood of the Epiphany, Calcutta.
Oxford Mission House, 42 Cornwallis St., Calcutta,
February 25, 1904.

LETTERS OF TRANSFER.

To the Editor of The Living Church:

Anent the letter of the Bishop of Vermont, in your issue of March 26th, I should like to say that I consider Canon XII. of our American Church, one of the most unfortunate canons in the whole Digest. It is surprising that it has not given rise to many cases of "Libel," but it is so thoroughly ignored by the clergy as to become almost obsolete. It takes its origin in Methodism, and is no part of our Anglican system. It is only right and proper that when a parishioner leaves a parish, the rector should give a letter of introduction and of commendation to another rector. But the canon allows a person to demand a letter of transfer.

For example: on more than one occasion, when I was in charge of a New York parish, I was requested to give a letter of transfer to individuals who had neglected the Holy Communion, and whose unfit character was evident to me. These letters were demanded from me by a neighboring rector, now deceased, and I yielded. A clergyman has no remedy in such a case, and his refusal might render him liable to a case of libel.

When I was assisting for a time in a New York church, many years ago, a lady called upon me to ascertain whether her name was registered in the parish. I found it was not. She then requested me to enter her name and give her a certificate to that effect, namely, that she was "a communicant in good standing." Imagine my surprise when I found a few days afterward that the lady in question had been charged with a petty theft, and that my certificate was produced in court which showed that she was "a communicant in good standing" in a church, the rector of which at that time was an exceedingly popular clergyman. In the Diocese in which I am now residing, I know of several cases where a rector, having refused letters of transfer, has been compelled to give them through an

appeal to the Bishop. The canon in question also authorizes a clergyman to repel from the Holy Communion any wicked person. But several cases in the English courts have proved that a clergyman cannot do this, unless the individual has been found guilty of the crime in a court of law. The most notorious case is that of Mr. Flavel, rector of a church in the west of England, who refused the Communion to a gentleman who would not allow his children to read the Bible, but only an expurgated edition of it. The court decided against the rector. The English Reformation left this matter of discipline an open question, as Blunt remarks. And all clergymen of experience will admit that the discipline of the conscience is far better than the discipline of the priest in such matters. The weary and heavy-laden sinner is always welcome at the altar of the Lord, and the Church provides him both with a confession and an absolution for his soul's peace.

The canon to which I refer should be withdrawn, and a custom should be introduced in the Church of a rector notifying the rector of the other parish when any individual belonging to his church has changed residence. The parochial system of the Church differs entirely from that of Methodism. It is one of territory and not of congregation.

The utility of the canon can easily be tested by the rector of any church who will ascertain how many of his communicants have been transferred from another parish to his pastoral care.

THOMAS P. HUGHES.

FASTING COMMUNION.

To the Editor of The Living Church:

IN YOUR issue of last week, Mr. Augustus Davies, has a letter in reply to my former letters concerning Fasting Communion, in which he asks some questions for information. I am not disposed to continue the controversy, especially at this season of the Church year, when in common with all the clergy, I am very busy. If the letter had been written by a clergyman, I should not have replied to it. But the author being a layman, and written in a fraternal spirit, with your permission I will answer his questions.

Mr. Davies writes: "It used to be argued, some years ago, that omission is prohibition. Now we are treated to a reversal of the argument and are told that omission is obligation." With all due deference to the gentleman, I must say, that I did not say anything of the kind. I wrote that the silence of the Prayer Book taken in connection with the canon law of the Church which required Fasting Communion, proved that at the Reformation it was the intention of the Church that Fasting Communion should be continued in the reformed Church. If the Church had repealed the canon law which required Fasting Communion, then the silence of the Prayer Book would prove that it was not binding upon members of the Anglican Communion. Or if at the Reformation the old Church was overthrown and a new Protestant sect was organized in its place, then the silence of the Prayer Book would prove the same thing. My position is, that the silence of the Prayer Book, in connection with the unrepealed canon law, proves beyond a doubt that the reformers intended that the old law, which required Fasting Communion except for the sick, should be still binding upon the Church. How Mr. Davies came to misunderstand me and pervert my words I do not know. I do not believe, and I did not write, that "omission is obligation."

Again the gentleman asks: "Is Fasting Communion a necessary point in the make-up of a true branch of the One, Holy, Catholic, and Apostolic Church?" I can only answer, that the Catholic Church from the earliest times, in all lands, hot or cold, in all its branches, required Fasting Communion; and I do not claim to be more wise, holy, or liberal, than the Church of Christ which was filled with God the Holy Ghost at Pentecost, and who inspired, taught, and led her into all truth, in accordance with the Saviour's promise. I hold that the American Church is bound by the canon laws of the English Church, until she in General Convention legislates to the contrary. But I cannot admit for a moment, that a Pastoral Letter from the American House of Bishops can repeal any law of the Church, ancient or modern.

Your correspondent quotes from Article XXXIV. that "Every particular and national Church hath authority to ordain, change, or abolish ceremonies or rites of the Church ordained only by man's authority, so that all be done to edifying." This I believe. But it does not and cannot apply to this question. Fasting Communion is not a "ceremony or rite of the Church," but a matter of discipline, like repentance, of which fasting is intended to be a part. Neither can I admit the very strange argument of the gentleman, that the "local circumstances" referred to in the Preface to the Prayer Book, may include "our most trying, fitful, changeable climate." That is certainly a new idea to me. As an Englishman by birth and education, I find it much easier to fast in our American climate than in the English.

Mr. Davies tells us what certain persons have said, Churchmen and sectarians, but the question is, What saith the Lord through His Holy Church? It is written of our Lord, "that the people were astonished at His doctrine, for He taught them as one having authority, and not as the Scribes." That is, He referred to no human authority. St. Paul wrote that "The Church of the Living God is the pillar and ground of the truth." Christ said, "If a man will not hear the Church, let him be unto thee as an heathen man and a publican." Our Lord promised to send the Holy Ghost to teach the Church all things and to guide it into all truth. Hence the voice of the Catholic Church is the voice of God to man. To obey the Church is to obey God, to disobey the Church is to disobey God. It is a well known fact, that the Jewish Passover was preceded by a strict fast. But if the Jews must fast before partaking of the Paschal Supper, which was only a faint type of Christ, then surely we Christians ought to fast before partaking of the Blessed Sacrament of His Body and Blood. In Acts xiii. 2, we read that the Apostolic Church "ministered to the Lord and fasted," at the consecration of Barnabas and Saul to the apostolic office. The Greek word translated in our English Bibles *"ministered,"* is a sacrificial term, and is used by the sacred writers to denote the offering of sacrifice by the Jewish priest. There can be no doubt but the Apostolic Church was offering the Eucharistic sacrifice, for at that time she had no other service which was divinely instituted and commanded, in place of the Jewish sacrifice. Now St. Luke says that these apostolic Christians celebrated and received the Holy Communion *fasting.* Then at an early age, in the purest and best days of the Church, the Catholic Church, by canon law, required fasting communion except for the sick, after the example of the Apostles as taught in Holy Scripture. To this truth the whole Catholic Church bears witness, in all lands and in all ages. Fasting Communion was the law of the Church of England at the time of the Reformation. This law the English Church has never repealed. It is a part of our Catholic heritage and must be the law for us until the American Church orders otherwise.

Mr. Davies asks: "Which does the Church regard as more important: frequent Communion or Fasting Communion?" We have already seen that God the Holy Ghost, speaking through His Church, orders Fasting Communion, except for the sick. In regard to frequent Communion, what saith the Lord through the Catholic and Apostolic Church? In the Book of Acts, St. Luke tells us that Pentecostal Christians celebrated the Eucharist *daily,* even as the Jews offered the daily sacrifice. Our Lord taught them and us to pray, "Give us this day our *daily bread.*" Again in the Book of Acts we read that apostolic Christians met together on the first day of the week to "break bread." The law of the Catholic Church from early times has been to offer the daily sacrifice of the Eucharist. In primitive days all the faithful were required to receive the Holy Communion on every Lord's Day, and in order that this rule might not be broken, the deacons carried the consecrated elements from the church to the home and communicated the sick. I would say, that the weekly communion is the Church's ideal life. The American Church, in common with the English, evidently intends that there shall be a celebration of the Holy Communion, with communicants, on every day for which she has provided a Collect, Epistle, and Gospel. By rubric she provides for a daily Eucharist. The Church orders and makes obligatory, a daily celebration on Christmas day, and seven days after: upon Easter day, and seven days after: upon Ascension day, and seven days after: upon Whitsunday, and six days after. This is the law of the Prayer Book. Hence the Church expects *both* frequent and fasting Communion.

Mr. Davies asks what the working man is to do, who toils hard all the week, and needs extra sleep on Sunday morning. I answer, let him sleep if he will, until near the hour for the mid-day Eucharist, then go and make his communion fasting. Surely there is no great hardship in this. There is no law which forbids the faithful receiving the Holy Communion at the late service. The early service is intended as a convenience for those who do not care to fast until after mid-day. Then your

correspondent writes in regard to those who are not sick, but are not in robust health, not physically strong, hence cannot go fasting in severe weather at any hour of the day. I am well aware that there are many such persons; I have had them as parishioners; to come fasting, absolutely, caused them to faint away, and they were forced to leave the church without making their communion. My advice to such persons is, to take a small quantity of simple food before going to the communion, sufficient to obviate sickness. Thus they go fasting in a measure, to the extent of their ability, and thus observe the spirit and intent of the law. The law is the ideal for strong, healthy, robust people. Neither God nor His Church requires of us impossible things. The Catholic religion is one of common sense.

I dare not say that it is a sin against God and one's own soul for *any person* to receive the Holy Communion after they have broken their fast. I doubt the wisdom of those clergy who attempt to enforce upon an unwilling people, strict fasting communion, after centuries of disuse. I cannot see any virtue in *compulsory* fasting at Communion, or during Lent, or at any other time. I would teach the people what I conceive to be a "more excellent way"; that it does greater honor to our Lord and the Sacrament of His Body and Blood, to let that holy food be the first to pass the lips; that it is in accord with the fitness of things to feed the soul before the body; to put spiritual things before temporal; to "seek first the Kingdom of God and His righteousness." I would teach the people to make fasting a part of their repentance in preparation for receiving the Holy Communion, and all who have tried it will testify that fasting is a real aid in the work of repentance. Then I would teach the people to make their communions fasting, not only because it is the law of Christ's Holy, Catholic, Apostolic Church, but to do so for love of Christ and the Blessed Sacrament of His Body and Blood.

Trusting that my brother in Christ has had a good and profitable Lent, I now wish him a happy and glorious Easter.

Warsaw, Ill. Thomas Hines,
Rector St. Paul's Church.

To the Editor of The Living Church:

IN MY letter on Fasting Communion, which appears in your issue for March the 26th, this sentence occurs: "And is a practice, to be of the importance of the fast before Communion, an 'essential' part of discipline?" I should like to know what that sentence means. To me it is quite unintelligible. If I may be permitted to make a suggestion, I think that your compositor has failed to read my handwriting correctly (a fault far from uncommon) and has set up "to be" in place of the word "even." Augustus Davies.

New York, Palm Sunday, 1904.

[This discussion is now at an end.—Editor L. C.]

ORGAN RECITALS IN CHURCHES.

To the Editor of The Living Church:

IN YOUR issue of the 19th inst., attention is justly called by Mr. Dwight W. Graham, to the growing practice of giving organ recitals in our churches. The practice is certainly very much to be deprecated, and it seems high time that some restraint should be put upon it by the clergy, the priests of the Church, to whom alone belongs the control of all music performed in church; for there is an unmistakable evidence of an inclination to convert the House of God into a concert room.

If we may judge by the published programmes of these recitals, it is questionable whether much of the music given can be denominated as *"classical."* The following titles culled from the *Church Music Review,* would rather indicate that there is much *trash* imported into the performances; and it is safe to say that the authors of it do not rank among the "great composers": "Legende," "Idylle," "Vision," "Minuet," "Bridal Song," "Cradle Song," "Traumerei," "Caprice," "Salut d'Amour," "On the Coast," "Scottish Melody," "Magic Fire Music," "Sunshine and Shadow," "Gothic Suite," "Faufare Militaire," "Rustic Serenade," "Oriental Sketch," and such like. Such delicious *morceau* are a sad reflection on the taste and judgment of organists, who are supposed to be servants of the sanctuary!

It would be unreasonable to contend that the organ should not be heard except on the occasions of Divine service. There is a good rule prevailing in many Continental and English Cathedrals and churches, where they have large and magnificent instruments, which might be followed in America with satisfaction and advantage. Let a day be set apart, say once a week, when, at certain hours, the organist may be required to attend, and perform in an unostentatious manner, a selection of *Sacred* Music, and so as not to impart to the occasion any semblance of a public performance.

Frederick Townsend.

Portland, Ore., March 22, 1904.

"AD CLERUM."

To the Editor of The Living Church:

IT IS not often that I feel any inclination to criticise adversely the policy or general make-up of The Living Church; but since the beginning of the department *Ad Clerum,* I have felt tempted to protest against the use of Latin, and to do this on two grounds:

1st. That it was unnecessary, since you were not at all likely to publish anything *Ad Clerum* that it would be improper for the *Hoi Polloi* (why use Latin only?) to read; and, 2nd, Because any foreign language would be an "unknown tongue" to at least some of the clergy, and to some who feel the need of counsel and advice quite as deeply as can the most profound theologians.

But the very interesting article under the alliterative caption "Clerical Courtesy," by the Rev. J. D. Stanley, has convinced me of my mistake; and I beg to suggest that some things said to the clergy in print had best be put in Latin (Greek or Sanscrit would be preferable—for fewer, probably, would read them!).

If it is a fact that there are so many of the clergy who need instruction in the simplest matters of good breeding and common politeness, to be told when and how to accept or decline an invitation, why they should return a visit—and much more of the same sort—would it not be better to give this sort of information in the kindergarten department of the several theological seminaries, rather than through the columns of a general Church paper, where it may by accident fall into the hands of some poor layman? And if such advice, instruction, criticism, etc., is to be given *Ad Clerum*—may I not suggest that it be given under the general head, *Ad Clerum,* and then some appropriate sub-head—(Manners Maketh Man, would not be bad, and then, too, it would show our devotion to the English Episcopate)—and have all under this sub-head in a language at least as "unknown" as Hebrew! Troy Beatty.

The Rectory, Athens, Ga., Feast of the Annunciation B.V.M.

[With respect to the very brief extracts headed *Ad Clerum* which appear each week in The Living Church, it was felt that some of the clergy, particularly among those who are too busy in parochial or other work to keep up their studies as fully as they would like to do, would welcome the weekly opportunity to keep in touch with their Latin as well as with the fathers of the Church in their original tongue. If some do welcome the opportunity, the department has fulfilled its purpose; those who do not, have only to skip it, for it occupies only three inches or less of space, and they are not greatly defrauded in the use of that space for the benefit of other people. Indeed it is probable that in no periodical published, is every word of interest alike to every reader, or perhaps to any one reader. The standard by which any reader would have excluded from any periodical, any department that does not appeal to him, would not only be a very selfish one, but would also make the publication of any periodical whatever an impossibility.—Editor L. C.]

In the contrast of the two sisters in the home at Bethany, our Lord has warned many good, earnest women against one of those temptations which come disguised as angels of light. Especially does this warning seem needed at this time, when there is so much to be done. Always the clever, capable women are urged to take up fresh work; for the need is great and the laborers are few. We are too apt to forget that the work of our Lord's kingdom could be carried on without our aid, that it is only of His goodness that we are permitted to help, and that for each one of us the care of her own soul is the first imperative duty. The committee meeting, the district visiting, the charitable work of any kind which interferes with one's own devotions or with the necessary evident home duties, can-

FROM DARKNESS UNTO LIGHT.

The earth is silent, hushed in awful sorrow:
The breeze of heaven comes with sobbing breath,
As if celestial beings, from God's high throne,
Bend low in grief; for One, laid still in death.

See where the shadows of yon gloomy garden
Stretch; where the night winds sadly moan and sigh:
Hark to the murmuring Kedron's bitter waters:
Behold that tomb, wherein our dead doth lie.

Fall down, my soul, in deep and bitter anguish;
On the cold ground, keep watch throughout the night;
Thy Master lies within that sealed prison,
Whereon doth fall the paschal moon's pale light.

And what but sin hath caused thy Master's sufferings?
Sin of a thousand souls, like unto thee;
Sin, from whose thralling bonds the Lord, who loved thee,
Hath died; that by His death, thou might'st be free.

Canst thou repay such boundless love and pity?
Thou who dost fall so oft, from day to day;
Thou canst but kneel beside His tomb, and, watching,
Through the long night, in deepest anguish, pray.

Deep and more deeply still, the shadows gather,
In that dark hour which comes before the dawn.
But hope, my soul, for with a radiant splendor,
Is breaking now, the Resurrection morn.

Thy night of anguished prayer, in joy is ended;
The darksome shadows from the earth have fled:
Sorrow is past; for in a light transcendent,
Thy Master, Christ, is risen from the dead!

Then rise, my soul! The Easter morning, breaking,
Must find thee hast'ning forward, on thy way
To tell the world, that Christ the Lord is risen;
That o'er the earth, no longer death holds sway.

Yet ere thou haste, draw near, though scarce thou darest,
To offer Him a gift so poor, so small;
In the fair radiance of this Easter morning,
Give to thy Lord thy love, thy life, thine all.

Then bear abroad, the joyous Easter Message
To souls still bound in suffering and sin;
Tell how He raiseth them, and giveth courage
To fight; and, in His strength, the fight to win.

Tell how thy Master hath, in love, redeemed thee,
Bound as thou wert in darkness of the night.
All through the day, declare His power and glory;
That He, thy Saviour, giveth life and light.

Then when the Resurrection day is over;
When from thy task of love, thou find'st release,
Out of the hush of silence, of the evening,
Thy risen Lord shall speak, and give His Peace.

ELIZABETH H. RAND.

EASTER HYMN.

All through the silent watches of the night
The holy women sit alone in anguish;
With sorrowing hearts they, fainting, weep and languish.
No star gives hope to them with radiance bright.

The angel's song, the shepherd's tale are done,
The boyhood days are gone, and manhood's glory
Is veiled 'neath death's dark shroud—oh, awful story!
A day is born without the light of sun.

When morning breaks, haste forth the women three
And reach the tomb which had been tightly sealèd;
Ah, then to them a wonder is revealèd.
The stone is rolled away! A mystery!

But lo! the angels' song is heard again.
"He is not here. He is from death arisen!
His body glorified has left its prison!
Forever let us sing the glad refrain,

'To Thee, O Lord, all hail! all hail! all hail!
We praise Thee! Alleluia! Alleluia!
We bless Thee! Alleluia! Alleluia!
Thou livest, and Thou givest life! All hail!' "

Again the people see a wondrous star,
In Heaven it shines with never-fading splendor.
"My risen Lord, what homage shall I render?
Like shepherds old, I'll follow from afar.

"I'll bring Thee myrrh and frankincense and gold,
With reverent love I'll cast myself before Thee,
Cry, 'Alleluia, Lord! Let me adore Thee!'
Thou art the fadeless Star which we behold!"

FRANCES GORDON.

Literary

Religious.

Transitional Eras in Thought: With Special Reference to the Present Age. By A. C. Armstrong, Ph.D. New York: The Macmillan Co. 1904.

Dr. Armstrong's theory is that human thought progresses all along, but with occasional interruptions or eras of recoil and scepticism. "The old is shaken or destroyed; the new is not yet present in its strength and beauty. Thus men grope as those who wander in the dark . . . until at length some genius of deliverance appears with a new principle which marks the dawning of a happier time." Such eras are transitional and "betray a family likeness." They are "similar in spite of diversities of individual development." They are abnormal; and, although preparatory to what is good, are never desirable for their own sake. Disease is disease. Doubt is a condition to be escaped from. This is all sound and wholesome.

The book is a study of the characteristics of such eras, partly by comparison of various instances in the history of speculation, but with special attention to the characteristics of the era just closing. Dr. Armstrong considers, and we think rightly, that the second and third quarters of the nineteenth century were marked by a notable decline of positive conviction, and that the twentieth century has thus far brought only a partial relief from doubt. Science has overshadowed philosophy, and has forced grave problems upon Christian apologists. Historical criticism has also been destructive, and Agnosticism has been the characteristic attitude of many recent thinkers of the front rank. Herbert Spencer represents the spirit of the time, and the evolutionary hypothesis has been the solvent of many traditional ideas.

But our author presents a hopeful outlook. Previous eras of similar nature have passed away, and signs are appearing of more positive, courageous, and constructive thought. Here also we agree with him. Spencer's glory is beginning to grow dim, even among those who admire his genius. The destructive effect of the evolutionary hypothesis is seen to be less serious than was thought. In our own judgment we may expect a revival of the interests of legitimate authority and a new era of positive theological thought—a revival of Catholic Theology.

This volume is searching in its analysis, and covers many departments of thought. It treats in particular of "Science and Doubt"; "The Historical Spirit and the Theory of Evolution"; "The Relation of Thought to Social Movements"; and "The Appeal to Faith." This last topic is treated with peculiar suggestiveness and power.

We find much to admire and agree with, and comparatively little to dissent from. The writer overestimates the value of Protestantism, and fails fully to understand Catholicity. But this limitation affects but little of his argument. The book needs a clearer marking of the stages of the argument, and an analytical list of contents. The index, however, is helpful. The style is clear.

FRANCIS J. HALL.

How Shall We Worship God? A Non-Technical Introduction to the Study of Christian Worship. By Alford A. Butler, D.D., Warden of Seabury Divinity School. New York: Thomas Whittaker. Price, 80 cts. net.

The plan of this work would be known to be excellent by all those who have read Dr. Butler's former work, *How to Study the Life of Christ.* The author brings to his present subject the same analytical power that was evinced in his earlier work. He writes entertainingly and with a manifest desire to show constructively the principles upon which the worship of the Church in the present day is based. This he does by examining the worship of the Church in various ages of its existence, in order to present his subject historically.

The first six chapters carry the subject to "The Answer of St. Chrysostom and his Age (A. D. 350)." The seventh chapter takes up "The Answer of the English Reformation." We are perplexed at this long jump from the fourth to the sixteenth century. It would seem that no necessity for condensation could make it right to skip the intervening twelve centuries, in which worship as a sacred art was, for the most part, developed. In this the author has made his volume unpleasantly suggestive of Hamlet without the great Dane, or of a history of the United States which should pass from the French and Indian war to the Civil war. It is these missing centuries in which almost the whole lessons that would lead one rightly to answer the question, "How shall we worship God?" were determined. It is true that excrescences grow up side by side with the proper development of the art of worship; but to see the excrescences alone at the conclusion of that period without perceiving the underlying beauty of the structure itself, which had been built up by the guiding inspiration of the Holy Spirit ever present within

the Church, cannot, we fear, lead logically to the right answer to the question embodied in the title to this volume.

Notwithstanding this limitation in the historical chapters of the little volume, we have pleasure in saying that the conclusions themselves are for the most part most excellent. The author takes our Prayer Book as it is to-day, showing how wisely its many sections have been framed, how thoroughly they set forth the primitive standards of doctrine, and how fully they answer the needs of what he happily calls "the Prayer Book life." In its inception, its style, and its conclusion, therefore, we have pleasure in commending the volume, while yet feeling that the logical steps to the conclusions are not in evidence, and that the chapter on "The Answer of the English Reformation" is also somewhat deficient in presenting a one-sided point of view.

Bishop Butler. By Alexander Whyte, D.D. New York and Chicago: Fleming H. Revell Co., 1904.

This book contains a collection of "best passages" from Bishop Butler's writings, such as might have been in demand when "Selections" were in vogue. Prefixed to this is an "Appreciation," a mosaic of quotations cemented by comment, which would be of little value to anyone who does not know Bishop Butler and his age, and is of no value whatever to anyone who does. F. J. K.

The Cross and Passion. Good Friday Addresses. By George Hodges, Dean of the Episcopal Theological School of Cambridge. New York: Thomas Whittaker. Price, 75 cts.

Here are excellent and quite brief addresses on the Seven Words from the Cross, framed in the terse, pleasing style of Dean Hodges' writings, which is so large a factor in adapting his words to the reading of people in general. The readings are excellent. It is stated in the preface that the addresses have been delivered in substance in Calvary Church, Pittsburgh, Calvary Church, New York, and St. John's Memorial Chapel, Cambridge.

The Temple Series of Bible Characters and Scripture Handbooks: The Twelve Apostles. By George Milligan, B.D. Philadelphia: J. B. Lippincott Co. Price, 30 cts.

Mr. Milligan has made a very interesting and attractive study of the lives of the twelve Apostles as they are told in Holy Scripture. The traditional fields of labor and the martyrdoms are also added. This is a very useful addition to the series.

The Temple Series of Bible Characters and Scripture Handbooks: The Post-Exilic Prophets. By the Rev. J. Wilson Harper, D.D. Philadelphia: J. B. Lippincott Co.

This little volume is quite the best of the series. It treats of Haggai, Zechariah, and Malachi from the conservative standpoint, and seems to show that the latest scholarship is in the direction of the traditional position. The author holds to the unity of the book of Zechariah, and is strong in maintaining the Messianic passages. A quotation from Margoliouth is very much to the point: "Even the best scholars know the Hebrew too imperfectly to warrant decisive deductions from style."

A little cloth-bound book of 16 pages, oblong, thin, convenient for the vest pocket, is perhaps the best adapted manual of intercessory prayer for private use that has ever come to our attention. It is inscribed on the outside only *Fraternity*, and on the inside is said to be issued by "The Fraternity of Prayer," which "consists of those who pray for the increase of the Gospel of Jesus Christ in the hearts and lives of all people," and which "has no officers, no rules, and no dues." "Those who desire to be recorded in the books of the Fraternity are invited to send their names, with addresses, to The American Church Missionary Society, 281 Fourth Avenue, New York City." It is to the latter organization, or its officers, that the public is indebted for this manual.

It is a comfort to have Missions practised and preached from the spiritual side, with stress laid rather upon prayer than upon money, as the A. C. M. S. is doing. It is the realization of what we have often urged; and it gives us a warm affection for and interest in the missionary work of the society.

Yet the word Missions does not once appear in this manual. Prayer for others, as also for guidance for ourselves, is the constant theme. The intercessions are in language fit, in many cases, to stand with the Church's liturgy. An accompanying statement explains that one prayer is from a collection by the late Phillips Brooks, another was written by the Rev. Isaac O. Rankin of the editorial staff of *The Congregationalist* of Boston, a third was contributed by the Rev. Dr. James T. Vance, of the North Reformed church, Newark, and the others come from a collection issued by the Church Missionary Society of England, or from one issued for the use of colleges, edited by the Rev. Dr. W. R. Huntington, rector of Grace Church, New York. Copies of the manuals are 10 cents each, or $1 per dozen copies, and they may be had from the American Church Missionary Society, 281 Fourth Avenue, New York, or from any of the Church publishers.

Miscellaneous.

In continuation of the Centenary Edition of Emerson's Works, there are now ready the volumes entitled *The Conduct of Life* and *Society and Solitude.* The first of these contains a portrait of the author, taken from a daguerreotype of 1859. These volumes comprise some of the best work of the great sage, and are coupled with less of the speculative matter pertaining to philosophy and religion, which so largely afforded a bias to the view of Mr. Emerson. The author really appears at his best in such essays as are contained in these volumes, though they are not those which have given him his greatest fame. (Houghton, Mifflin & Co. Price, $1.75 per volume.)

A series of *Mosaic Essays* in quite original booklet form, each enclosed in an envelope made especially to match, comes from the press of Paul Elder & Co., of San Francisco. The booklets are entitled respectively *Happiness, Success, Nature, Friendship,* and *Consolatio.* The matter in each consists of quotations appropriate to the topic and arranged in unique style. The price is 50 cts. for each booklet.

Irving's *Oliver Goldsmith.* A Biography. Edited with Introduction and Notes by Charles Robert Gaston, Teacher of English, Richmond Hill High School, New York City. Boston: Ginn & Co., The Athenæum Press. Price, 50 cts.

This brief biography is one that is prepared especially for High School pupils, and will appeal to people in general who care for a plain biography, sufficiently full for ordinary readers.

The Duke of Cameron Avenue. By Henry Kitchell Webster. New York: The Macmillan Co.

This little story by one of the young writers of our day, relates to "Ward politics," and tells how a man who was the head of a "Settlement" in a city, procured reforms in his ward by political methods, even when his candidate was defeated. It is well written and shows what can be done with a very prosaic subject by a man of ability.

Hezekiah's Kortship. By Hezekiah Jones' Wife. Frank A. Van Denburg. Boston: Richard G. Badger. Price, $1.50.

A charming Yankee story of a farmer's wife who wrote a book, in order to raise money to pay off the mortgage on the farm. The spelling of the dialect is rather too phonetic to be agreeable reading; but the idioms are true to nature.

An attractive volume is issued by the corporation of Trinity Parish, Hoboken, N. J., in commemoration of the 50th anniversary of the parish, giving the history of the fifty years, illustrated with half-tone portraits of the past rectors, the church, etc. The volume is of much interest.

AN EASTER BENEDICITE.

Ye Angels of God, ye Sons of Light,
Immortal and fadeless, who dwell in His sight,
And in harmonies holy His praises prolong,
Your voices attune to a nobler song,
For Christ is risen!

Ye Spirits and Souls of the Righteous, who in
God's keeping are safe from temptation and sin,
Through the blessèd abodes where in rapture ye dwell
Let anthems of triumph and thanksgiving swell,
For Christ is risen!

Ye Prophets of God, in whose sight are unrolled
The wonders which none save His heralds behold,
Now deeper and fuller your vision shall be,
Your message shall thrill with glad ecstasy,
For Christ is risen!

Ye Priests of the Lord, who stand at His gate,
Who serve at His altar and watchfully wait
For His coming, exult in His glorious Name
With songs of rejoicing and shouts of acclaim,
For Christ is risen!

Ye Holy and Humble, who in weakness and pain
Are striving the life everlasting to gain,
Be strong and courageous, redemption is nigh;
Life is not to live, 'tis not death to die,
For Christ is risen!

Let all the wide realms of the boundless domain
Which owns His paternal, beneficent reign,
Let spaces unmeasured and infinite days,
Be filled with the chorus of worship and praise,
For Christ is risen!

Hastings, Neb. (Rev.) Jno. Power.

The Family Fireside

NATURE'S EASTER.

By N. L. Coulling.

THE mystery of dawn was over the land, rending asunder the veil of night, and chasing away unwholesome shadows. A thrill of expectancy filled the air. Streaks of blushing, rosy light illumined the east, transforming the wool-white cloudlets which floated in the heavens into fairy, rose-colored boats. These took on a saffron hue as the first sunbeams gilded the mountains. Then the sun came forth in majesty, embracing all the earth with his gladsome light, and as his beautiful, warm beams came flooding through the branches of the apple tree, a little bird awoke and poured forth a hymn of praise. He gave thanks for the brilliant day, the budding leaves, the dew-drops upon grass and flower, and as he sang, the flowering branches bent and swayed in the radiant air, and the dew-drenched violets sleepily raised their heads to listen.

Just then a brown worm crawled haltingly along the road, grumbling to himself:

"Listen to that silly bird, always singing of joy, joy, joy, as if there were really any such thing! Where's the joy of crawling in the dirt? I see nothing but a dusty road, and must crawl and crawl in search of food. I have no time to sing. I would not wear my throat out giving songs and getting nothing in return."

But still the bird sang on. Presently he flew into the whispering woods, and as he flew, his quivering notes were heard, vibrant with joy.

Through the golden summer days the bird sang in the sunlight and the worm grumbled in the dust. He was a lonely fellow. The tree-tops were a-flutter with silken wings and the earth a-patter with small feet, but the dull caterpillar felt no kinship with the life about him. Close to him the lilies bloomed and bees and butterflies sported, listening to the sweet secrets which the flowers whisper to their lovers. Humming-birds darted in and out of the leaves like animated jewels. All nature sang for joy; but the worm was so busy with his complaints that he never once raised his eyes to the bloomy tree-tops and the clear, blue heavens.

So the summer moved on. The worm felt no delight in the dewy meadows and the sweet songs which issued from every bush and tree. In the evenings, when the other insects sang a chorus of contentment, and the fire-flies flashed their lanterns of gold among the leaves, he never even saw them.

Then mother Nature, who loves all of her children, made another effort to satisfy the complainer. She hung a tender mist over the earth. The beauty all about grew softer. Then the whole earth blazed into color. With a lavish hand she spread the gold, the purple, the crimson, hoping to surprise the sluggish spirit into joy in the autumn glories, but in vain.

Then sorrowfully, to teach the worm to be thankful, she shut him away from the sunlight in a little dark cell. Long he lay in his narrow tomb, seeming dead, but he was awakening to new life. And one day he burst his prison house asunder and came again into the pure air.

Again he heard the bird sing. What a beautiful song it was! "Rejoice, for the Lord is risen!" And as the triumphant notes rang out, the lily bells took up the refrain, "Rejoice! Rejoice!" and the sound was as soft and tender as the echo of an angel's song from the gates of heaven, so that the worm rested very quietly to listen, and a great wave of gladness came over him as he realized his part in the joy of life.

Then a snowy lily called to him, "Come to me, dear brother."

The worm said to himself, "The beautiful lily has called me. I should like to make her happy. I will try."

He poised himself upon the air, and, to his surprise, beautiful wings were spread at his bidding, and he flew straight to the heart of the lily. Then he knew that he was a worm no longer, but a beautiful creature with a soft, velvety body and wondrous wings, richly embroidered in gold and jewels.

"Oh, lovely butterfly!" said the lily, "stay with me, and I will give you of my honey."

So the butterfly rested in the bosom of the lily, breathing in her perfume, sipping daintily of her honey, and powdering his wings with her gold, and the more sweetness the lily gave to him the more she seemed to have.

The butterfly loved to float about in the sunshine and to act as messenger for the blossoming plants, and it was his greatest delight to reflect the soft colors of the flowers in his gossamer wings. And most of all he loved to listen to the music of the lily-bells as they pealed happily forth.

"Rejoice, rejoice, for the Lord is risen!"

Then the topmost lily, in whose bosom the butterfly rested, whispered:

"Dear butterfly, my sisters and I are going to leave you, to add our beauty, our sweet incense, and our flower-songs to those who will sing praises to our risen Lord in His house, to-day." And even as she spoke, the bird again poured forth a rapturous song from among the apple blossoms, and as the soulful melody echoed through the flowery aisles, the butterfly caught the words:

"Rejoice, give thanks and sing, for the Lord is risen! He is risen indeed!"

"What is the meaning of this song, O bird?" inquired the butterfly.

The bird paused in his singing to answer:

"The Lord, who gave us life and this beautiful world and all good things, is risen to-day, and all of His creatures must sing for joy."

"Then I too will sing," said the butterfly, "for this, O bird, is a beautiful world and I am thankful to be in it. Once I lived in a dark, dirty world, and there I went to sleep, but when I awoke I found myself in this world of beauty, sunshine, and joy."

"Oh, butterfly," replied the bird, "this is the same world. The sunlight has always rested lovingly upon you, and the flowers were ever ready to give you of their sweetness. You only are changed. Once you sought only to get, and all joy was withheld from you; but now the earth and its fulness are yours, for you have learned to look no longer in, but out, to look no longer down, but up, and to know your oneness with all life."

THE LILY GARDEN.

By Virginia C. Castleman.

A GREENHOUSE stands in the heart of a great city; it is kept by an old couple whose life for many years back has consisted of days spent among the plants, and nights passed in a second-rate lodging house near by. Being childless, their affections are centered upon the flowers they tend.

For ten years the woman, being a semi-invalid, has hobbled daily across the street to sit in the one chair of which the greenhouse boasts. This chair occupies a triangular space between the outer glass dwelling and the inner and large flower-house; and from her post of observation the occupant of the chair commands a view of her husband at work, of the customers who enter the main doorway, of the trolleys (just visible through the stately palms and rubber plants between her and the front windows), and, turning sideways, of the vine-embowered, fragrant "Lily Garden" within.

Sometimes the old woman is engaged in conversation with the customers, the ladies who have "boarders" at the greenhouse being her chief acquaintances because they come in often to see how their plants are faring. Most of the "boarders" are the rubber plants and the waving palms and ferns that ornament the little entrance room, though now and then a less conspicuous applicant, such as a rose geranium, finds admittance.

Sometimes the old woman, left alone while her husband goes off on errands and there are no customers, nods in her chair for an hour at a time, and all is quiet save for a drowsy murmur among the plants, who seize such opportunities to converse in their own flower language, than which is none sweeter to *those who know it.*

Once upon a time, in this same greenhouse, there were signs of the approaching Eastertide in the wealth of blossoms coming into being: the roses, heliotropes, marguerites—winter favorites all—were for the time quite overshadowed by the magnificent hyacinths and lilies, whose fragrance, like incense, pervaded the atmosphere with a sacred sweetness.

One corner of the greenhouse was set apart for the "Lily Garden." Nothing fairer could be seen in that great city, though many daily passed the greenhouse portals in ignorance of the beauty within.

There had been many customers, however, during the day, and among them a lady and gentleman who were interested in

a "Flower Mission," and talked about it freely. After they had gone, while the old woman nodded in her chair and the old man was absent in search of more flower-pots, these words were whispered about among the flowers in the Lily Garden:

"Did you hear the lady talking about a Flower Mission? What is it, do you think?" asked an Annunciation lily, whose tall stalk was covered with magnificent half-open buds.

"It is a place where the flowers are sent to be given to the poor," answered one of the last year's plants. "My sister went there, so I know," she added.

"I heard the man say that all flowers have missions," spoke a voice like a tinkling bell, and the sound came from the corner where grew the lilies of the valley in sweet profusion.

"Time will show what ours may be," said a madonna-like calla, nodding kindly to her lowlier but no less lovely sisters, blooming at her feet.

Easter day dawned, clear and bright, with just enough frost in the air to remind the world that it was still March, for the spring festival was at its earliest date that year.

Just across the mile bridge that spanned the river and united two cities in one, an ivy-covered stone church had its doors blocked with the ingoing throng of worshippers; the chimes were ringing out the message:

"The Day of Resurrection!
Earth, tell it out abroad;
The Passover of gladness,
The Passover of God. . . ."

Inside, every seat was taken and the aisles were filled with a waiting throng, some, alas! mere spectators, but alike impressed with the solemn ritual, the heavenly music, and the luxuriance of the flowers, pure white and green, massed beneath the chancel windows, harmonious setting for the white vestments and the gold and silver chalice.

The music made the undertone of joy, touching responsive chords in every heart. There were the Annunciation lilies from the Lily Garden of the greenhouse: every blossom—and there were hundreds—breathing out its rare fragrance in trembling adoration. *Theirs* was the mission of prayer and praise, announcing to the world the *crowning* of redemptive love.

* * * * * *

The scene changes: the time is twilight and the place a mansion—palace, it might well be called—in the same city. In a richly-furnished room, beside a marble mantel stands a woman, alone and battling with emotions and the world's allurements. She, too, had been among the Easter worshippers in the ivy-covered church, and the impress of those tender hours remained with her.

Hers was a beauty of face and figure that might well defy the artist's brush or the writer's pen to do it justice in colors or in words. The twilight made about her an atmosphere of tenderness as she stood in reverie.

Suddenly her eyes, hitherto downward gazing, were lifted to the window, and they rested upon something even fairer than herself—a regal calla, whose pure and perfect blossom caught the light between the parted curtains. The dark eyes of the woman deepened as they gazed, then filled with a new radiance, and she murmured, "'Unspotted'—yes—*'Unspotted from the world.'*"

* * * * * *

That same evening, in a home on a quiet street, not far from the mansion, and but a few blocks distant from the ivy-covered church, there was a darkened room in whose centre stood a tiny coffin, ebony with silver handles and a silver plate upon which was engraved:

"Willie
aged three years
Resurgam."

Upon the little coffin, one who loved the child had placed loose sprays of lilies of the valley, fresh cut from the Lily Garden of the greenhouse, fitting emblems of the innocent soul of the child. And upon the door of the house was white crape.

* * * * * *

Easter Monday the greenhouse looked dismantled, so many of its blossoms gone; the old woman sat in the accustomed chair, while her husband moved about, setting things to rights. Presently in came again the lady who talked about a "Flower Mission," and the gentleman who had said, "All flowers have missions"; and at sight of them, there was a slight rustle among the bereaved dwellers in the Lily Garden, who remembered wistfully the flowers that had been called away into the great, unknown world.

QUAINT RECORDS UNEARTHED.

During his recent visit to England, the Rev. H. C. Boissier of Mauston discovered the following quaint entries in some old parish registers belonging to Rothwell, Lincolnshire, of which his brother, the Rev. G. J. Boissier, is the present rector:

Mary Wilson, a vagrant & sturdie person was appreended in our towne of Rothwell in the countie of Lincoln & here whipped by Willia Greene, churchwarden & Gregorie Talour, constable, the xviijth of Januarie Anno Dom'i 1610, and from thence sent to markit Rasin the same daie & yeare.

by me Robt. Marris,
Clerke.

1657. Elizabeth the wife of Robert patch A weaver (and the clarke of the Towne of Rothwell, but one that cannot read, though he sing well) was buried att Rothwell aforesaid, on Sunday October the eleventh. 11. 1651.

John Greene the eldest of that name (com'uniter vocat oatmeal John) of Rothwell in the countie of Lincoln, husbandman was buried att Rothwell the two and twentieth day of July in the year 1658.

John Tomlinson a pore old man that lived on the collection, was buried att Rothwell on Saturday ffebruary the third 1656.

In the Parish Church of Old Clee, Lincolnshire, the following rules are posted in the ringing-room of the tower:

"Orders to be observed & kept by the bellringers in ye town of Clee in ye county of Lincoln from this 27th day of Nov. 1793 with ye consent of the Rev. J. Stockdale, Vicar.

Richard Rowston, Chhwarden.

I. Any perfon yt shall ring a Bell with his hat upon his head shall forfeit & pay 6d to ye ufe of Ringers.

2. Any perfon yt shall ring a bell with his spurs on shall pay 6d &c &c.

3. Any perfon yt shall ring a Bell & break a stay, shall make it good & forfeit 6d to ye ufe &c &c.

4. Any perfon yt shall pull a Bell off her stay, and cannot sett her again, shall pay 6d to ye ufe &c.

5. Any perfon leaving ye Rope on ye floor, shall forfeit 2d &c &c.

6. Any perfon or perfons who shall swear, lay wagers &c in ye ringing room, shall forfeit for every ogence 3d to ye ufe &c &c.

7. Any perfon yt shall read any of these orders with his hat upon his head shall pay 6d to ye ufe &c &c."

Clee—Printed by Geo. Parker, in the year 1793.

Repainted by W. Hobson 1874.

In the noth transept of the same church is a memorial tablet, as follows:

Here lies
an Honest Man.
The noblest work of God.
Andrew Mott
Post Captain
in His Majesty's R. N.
who Died
12th November 1819
Aged 67 years.

The parish of St. Mary's, Denby, Derbyshire, of which the present incumbent is the Rev. F. S. Boissier, enjoys, probably, an absolutely unique distinction in the way of vicars, thus:

In 1745 a vicar was instituted to the parish; he died December 31st, 1800, aged 95 years. In 1845 Rev. John Mockler was instituted; he died December 31st, 1900, aged 95 years.

Is such a coincidence as this possible of duplication anywhere in any age in any one parish?—H. C. Boissier, in Milwaukee *Church Times.*

REQUESTED NEEDS OF A YOUNG HOUSEWIFE.

A young housekeeper, very much in earnest and very enthusiastic, appeals to me to send to The Living Church household a few needed helps or best methods for, say, cleaning silver narrow-mouthed pitchers and jugs, etc.

I will say that much silverware is ruined by being thrown in heaps into the dish-pan, as so many servants throw them. It should be held in the hand firmly, piece by piece, and only a few spoons or forks at a time. Salt will remove egg-stains from your silver.

To clean decanters or narrow-mouthed pitchers and jugs, put a spoonful of chopped raw potato or crushed egg shells in the warm water they are washed in. To wash your quantity of cut glass, bridal presents (and so treasured) is to make a warm suds and put in a teaspoonful of borax and use a brush, and rinse with clear warm water and dry with a soft linen towel, and polish with a chamois skin.

A long-handled mop and a wire dish-cloth for cleaning pots and kettles in kitchen are also of great assistance. S. H.

Church Kalendar.

April 1—Good Friday. Fast.
" 2—Easter Even. Fast.
" 3—Easter Day.
" 4—Monday in Easter.
" 5—Tuesday in Easter.
" 8—Friday. Fast.
" 10—First Sunday (Low) after Easter.
" 15—Friday. Fast.
" 17—Second Sunday after Easter.
" 22—Friday. Fast.
" 24—Third Sunday after Easter
" 25—Monday. St. Mark, Evangelist.
" 29—Friday. Fast.

CALENDAR OF COMING EVENTS.

April 12—Special Synod, Springfield.
" 13—Seventh District Missionary Conference, Los Angeles, Cal.; Dioc. Conv., Louisiana.
" 19—Dioc. Conv., Mississippi.
" 20—Nat'l Conf. Church Clubs, St. Paul.
" 27—Dioc. Conv., West'n Massachusetts.

Personal Mention.

THE Rev. ROY FARRELL DUFFIELD will at Easter resign the cure of St. John's Church, Long Island City, and accept charge of St. Paul's Chapel, College Point, N. Y.

THE Rev. JOSEPH H. EARP, B.D., minister in charge of Trinity mission, Steelton, and St. Michael and All Angels', Middletown, has accepted a call to St. James' parish, Downingtown, and may be addressed at St. James' Rectory, Downingtown, Pa.

THE Rev. D. J. EVANS relinquished his work at Grace Church, Middletown, N. Y., with the services of March 20th, preparatory to entering on the rectorship of Grace Church, San Francisco.

THE Rev. Dr. A. C. MCCABE has resigned the rectorship of Christ Church, Springfield, Ohio.

THE Rev. ERNEST MELVILLE has been called from Fort Edward to the joint rectorship at Fayetteville and Jamesville, N. Y., and has accepted.

THE Rev. GEORGE C. RAFTER, Jr., will become assistant to his uncle, the Rev. W. W. Rafter, at St. John's Church, Dunkirk, N. Y., beginning on Low Sunday.

THE Rev. F. C. ROBERTS, for over eight years rector of St. Luke's Church, Bay View, Milwaukee, has received a call to become resident rector of St. Mark's Church, South Milwaukee, Wis.

THE Rev. W. T. SUMNER has been appointed to the charge of St. George's Church, Grand Crossing, Chicago.

ORDINATIONS.

DEACONS.

NORTH CAROLINA.—On the Feast of the Annunciation of the Blessed Virgin, Mr. FRANCIS MOORE OSBORNE, son of the Ven. E. A. Osborne, Archdeacon of the Convocation of Charlotte, was made a deacon in St. Peter's Church, Charlotte. The sermon was preached by the Bishop, and the candidate was presented by his father, who assumed holy orders in the same church nearly twenty-two years ago.

The Rev. JOHN H. CROSBY was made a deacon in St. Barnabas' Church, Greensboro, on the Third Sunday in Lent, and has been assigned to the mission work in and around Charlotte. He has charge of St. Andrew's Chapel and the Chapel of Hope. His present address is 711 N. Graham St., Charlotte.

DEACONS AND PRIESTS.

CHICAGO.—The Bishop Coadjutor held an Ordination on the Feast of the Annunciation at St. Peter's Church, Chicago. The Rev. DANIEL LEBARON GOODWIN was advanced to the Priesthood, and Messrs. FRANK C. SHERMAN and WILLIAM CROSCOMBE WAY were ordered Deacons. The Rev. Dr. Little, rector of St. Mark's Church, Evanston, preached the sermon and presented the candidates. The Rev. D. LeB. Goodwin is priest in charge of the Church of the Advent and of Timothy's Church, Chicago. The Rev. F. C. Sherman is curate at St. Peter's Church, and the Rev. W. C. Way is deacon in charge of St. Andrew's Church, El Paso, and St. Matthias' Church, Fairbury.

PRIESTS.

ALBANY.—On Thursday in Passion week, in the Oratory of the Sisters' House, Albany, the Bishop of Albany advanced to the priesthood the Rev. ROBERT J. LACEY and the Rev. ERNEST A. SMITH. Mr. Lacey was presented by the Rev. F. St. George McLean, rector of Trinity Church, Albany, and Mr. Smith, by Chancellor Carter of the Cathedral, the Rev. Canon Fulcher and the Rev. J. N. Marvin assisting in the laying on of hands. The Bishop preached the sermon. Mr. Lacey will continue as missionary at Stamford, N. Y., and Mr. Smith at Bloomingdale, N. Y.

NEW JERSEY.—On the Feast of the Annunciation of the Blessed Virgin Mary, in the Church of the Holy Trinity, South River, N. J., the Rev. BRUCE V. REDDISH, M.A., was ordained to the priesthood by the Rt. Rev. John Scarborough, D.D., Bishop of the Diocese. He was assisted by the Rev. F. P. Welles of the Associate Mission, who acted as presentor, and the Rev. H. H. Sleeper, Ph.D., rector of Grace Church, Elizabeth, who preached the Ordination sermon. The Rev. Mr. Reddish will take full charge of the church where he was ordained, at once.

DIED.

RUDD.—Entered into Life, at Grace Church rectory, Elmira, N. Y., on the day of his birth and regeneration, the Feast of St. Cuthbert, March 20th, 1904, CUTHBERT HARRINGTON, infant son of the Rev. Arthur Belding and Lillian Pierce RUDD.

"Deo gratias!"

UNDERHILL.—At St. John's rectory, Camden, N. J., on Monday, March 14th, 1904, ADA DANFORTH, wife of the Rev. Gilbert R. UNDERHILL, rector of St. John's Church.

WIGGINS.—Entered into rest, March 22nd, 1904, at Home of the Good Shepherd, Saratoga Springs, N. Y., AUGUSTA PORTER WIGGINS, in her 75th year.

WILLCOX.—Entered into rest, with a smile upon his face, at Santa Fe, New Mexico, February 22nd, HUGH NAVILLE WILLCOX, son of Cyprian Porter and Mary Frances Willcox, in the 40th year of his age.

"In the communion of the Catholic Church."
"May light perpetual shine upon him."

WILSON.—Entered into rest on the eve of Palm Sunday, March 26th, ANN RELF KEMPER WILSON, eldest daughter of Samuel R. Kemper, and wife of George Warren Wilson. Burial at Nashotah, Wis., March 29, 1904.

WANTED.

POSITIONS OFFERED.

ST. PAUL'S CHURCH, Meridian, Miss., wants thoroughly competent organist to begin work April 10th. Must be Churchman. Vested Choir of men and women; splendid two-manual organ. Exceptionally good field for first-class musician. Address, "RECTOR."

POSITIONS WANTED.

YOUNG LADY of excellent German education, teaching at All Saints' School, Sioux Falls, desires position as governess or companion. Well versed in German, English, and French, also some acquirements on the piano. No objection to travel. Address, E. v. D., All Saints' School, Sioux Falls, S. D.

ORGANIST—Successful in training boys' voices—will accept small salary. Excellent testimonials. Earnest worker; communicant. Address, *Tonal*, LIVING CHURCH Office, Milwaukee.

ORGANIST—Graduate London, England, Composer, Recitalist, desires organistship. Good organ essential; communicant. Highest references: eighteen years' experience. State salary. Disengaged, June. Address, "DIAPASON," LIVING CHURCH Office, Milwaukee.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

FOREIGN TRAVEL.

EUROPE, $250. Select summer tour sailing by S. S. *Baltic*, newest and largest steamer afloat. Apply at once. Rev. L. D. TEMPLE, Flemington, B. 75, N. J.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries $300 to $1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER CO., 5 East 14th St., New York.

MISCELLANEOUS.

CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut St.

ST. LOUIS WORLD'S FAIR.

The Sisterhood of the Good Shepherd, 1607-17 S. Compton Ave., St. Louis, occupying a commodious house in large grounds, hereby announce their intention of throwing open their home during the World's Fair Summer (from June 10th to September 15th) for the reception of such lady guests as may prefer the quiet and retirement of their surroundings to Hotel life. One or two sizable rooms could be at the disposal of a clergyman and his wife.

The Board will range from $12.00 to $25.00 per week.

A full Breakfast and Supper will be served.

For further information and admission, apply to the SISTER SUPERIOR, The Sisterhood of the Good Shepherd, 1607-17 S. Compton Ave., St. Louis, Mo.

APPEALS FOR AID.

WHITE ALTAR HANGINGS are asked for by St. Mark's mission, Ritzville, Washington. Address Mrs. JOHN JOHNSTON, Ritzville, Wash.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

MANY RECTORS AND CHURCHES

have not yet begun to send an annual offering to the General Clergy Relief Fund as recommended repeatedly by General Conventions, and as provided for in General Canons.

Good Friday and Easter are almost the last opportunities to place your name and church on the records before the Triennial Report to the General Convention, and thus to begin an act of loyalty and Catholicity and blessed, helpful charity to the whole brotherhood.

"We know that we have passed from death unto life because we love the brethren."

An offering is your love in action and made effective. The text is a test of life.

There are over 400 annuitants on our list; clergy, widows and orphans, to be paid quarterly. Help us to deal justly and liberally by them. Do you realize our burden and responsibility in this matter?

THE GENERAL CLERGY RELIEF FUND,
The Church House, 12th and Walnut Streets, Philadelphia, Pa.
Rev. Alfred J. P. McClure.
Assistant Treasurer.

BUREAU OF INFORMATION.

Readers of The Living Church desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

Dictionary of Contemporary Quotations (English). By Helena Swan. With Author's Index. Price, $2.50 net.

RICHARD G. BADGER. Boston.

The Rose of Old Seville. A Play and Poems. By Elizabeth Minot. Price, $1.50.

Poems. By Pauline Frances Camp. Price, $1.00.

Introduction to Dante's Inferno. By Adolphus T. Ennis. Price, $1.25.

Vital Thoughts and Other Poems. By John Chick Murray. Price, $1.00.

THOMAS WHITTAKER. New York.

Lux Mundi. A Series of Studies in the Religion of the Incarnation. Edited by Charles Gore, M.A., Canon of Westminster. Twelfth edition. Price, $2.00.

LONGMANS, GREEN & CO. New York.

The Christian Doctrine of Prayer. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. Price, $1.10 net.

The Common Hope. First-fruits of Ministerial Experience in Thought and Life. Edited by the Rev. Rosslyn Bruce, M.A., St. Ann's, Soho. With an Introduction by the Right Reverend the Bishop of Stepney. Price, $1.40.

THE MACMILLAN CO. New York. (Through A. C. McClurg & Co.)

Arthur Sullivan. By H. Saxe Wyndham, with a Chapter by Ernest Ford. Bell's Miniature Series of Musicians.

Mozart. By Ebenezer Prout, B.A., Mus.D., Professor of Music, Dublin University. Bell's Miniature Series of Musicians.

The Philosophy of Education. Being the Foundations of Education in the Related Natural and Mental Sciences. By Herman Harrell Horne, Ph.D., Assistant Professor of Philosophy and Pedagogy in Dartmouth College.

PAMPHLETS.

The Conspiracy Against the Faith. A Charge Delivered to the Clergy of Argyll and the Isles at the Synod held in St. John's Church, Oban, on Thursday, 29th January, 1903, by J. R. Alexander Chinnery-Haldane, D.D., Bishop of Argyll and the Isles. Edinburgh: St. Giles Printing Co. London: Elliott Stock.

President Roosevelt's Coup d'Etat. The Panama Affair in a Nutshell. Was It Right? Will the Canal Pay? George L. Fox, New Haven, Conn. 1904. Price, 5 cents.

Harnack and Loisy. By the Rev. T. A. Lacey, M.A. With an Introductory Letter by the Right Hon. Viscount Halifax. Price, 40 cents.

The Constitution and Statutes of the Cathedral Church of St. John the Divine in the City and Diocese of New York, together with the Charter of the same. New York, 1904.

Unbridled Tongues. A Sermon by the Rev. Walter C. Whitaker, Rector of St. Andrew's Church, Jackson, Miss.

A Church Manual for the Use of the Protestant Episcopal Church in the Diocese of Newark. Published by order of the Convention.

The City Mission Directory of Benevolent, Charitable and Humane Institutions in the City of Philadelphia, Presenting a Brief Statement of the Objects, Workings and Necessities of the Most Prominent of Such Associations. 19th Edition. 1904. By the Rev. Herman L. Duhring, D.D., Superintendent of the Philadelphia Protestant Episcopal City Missions. Published for Gratuitous Distribution by the Protestant Episcopal City Mission, 411 Spruce St.

The Church at Work

ARIZONA.

John Mills Kendrick, D.D., Miss. Bp.

Three New Churches.

Three new churches have lately been completed and opened. St. Andrew's, Nogales, is of white tufa stone, of Gothic architecture, and is a handsome structure, Churchly in all its details. It is a two-story building with Sunday School room and clergyman's study on the ground floor. It is the first structure built in Arizona that actually looks like a church, and is, owing to its location, a landmark, the spire and sky-pointing cross being visible from most sections of the two towns and inviting "whosoever will" to come and worship. The cost is $3,500. The basement has yet to be completed. The church proper is paid for. The Rev. Joseph McConnell, under whose care it was built, took charge of this mission in March, 1903.

On Feb. 14th, the first services were held in the new St. Stephen's Church, at Douglas. A vested choir of twelve trained singers (some of whom received their training in other choirs) appeared in their white robes for the first time in Douglas, and continues to be much appreciated by large congregations. Douglas is a typical Western town of 6,000 people, and is supported by two large smelting plants and railway shops. Three years ago it was a barren, wind-swept plain of sage brush and sand, the home of the coyote and prairie dog. When the Rev. Joseph McConnell took charge of this mission, he found most of the people living in tents

ST. STEPHEN'S CHURCH, DOUGLAS, ARIZ.

ST. ANDREW'S CHURCH, NOGALES, ARIZ.

and cheaply constructed clap-board shacks, with abundance of ventilation for air, sunshine, and clouds of dust during sand storms. Anything like a decent room rented for $20 and $25 a month. There were then fifty saloons and no churches. The old order soon gives place to the new in a Western town. Now there are good public buildings of stone and brick, a beautiful schoolhouse, nice homes, six churches, and law abiding citizens. St. Stephen's boasts of being the first church completed in Douglas. It is a most homelike and harmonious little church, the white brick of which it is constructed being shipped from El Paso, Texas. The red brick around the Gothic windows and doors makes it very attractive. There is seating capacity for 140 people and good chancel accommodation. The church room is so constructed as to be now used as a guild and choir room, vestry and study, and should the church be too small for its congregation, there is an arch in the chancel wall for the purpose of adding the room space to the church. This would add seating space for fifty more people. The church cost $4,000, and, with the exception of $800 from the Church Building Commission, is all paid for. Most of this money was raised in small subscriptions from the poor people in the town, who are mostly involved in building homes of their own. This church had its beginning in a barroom, then in a little rustic schoolhouse, the ticket office at the depot, and the Masonic hall. We started with six communicants; now there are over forty.

The new Church of St. John, Sweet Memorial, at Bisbee, was opened for the first time on Sunday, March 20th. The church has a good-sized porch with bell tower; the nave seats over 250 people, while the chancel has room for a choir of fifty voices. There are two good church rooms attached, one to be used by the guild, the other a choir room, vestry, and clergyman's study. The ceiling of the church is finished in oil in the natural wood; the sides are covered with green burlap, while the chancel is tinted in a very light shade of green. The building cost $6,000, and the furnishing, when all completed, will cost $2,000 more. Pews have been ordered, and the Ladies' Guild are putting in a pipe organ. The late Dr. Sweet, in whose memory the church is built, was a loyal member, and to him, as well as the guild, is due the credit of raising most of the funds. The Copper Queen Consolidated Mining Co. gave $1,859; the Calumet & Arizona Mining Co. gave $400. A choir of some 25 voices are being trained and will have their vestments ready for Easter day. The church is opened to public worship without a cent of debt upon it.

A missionary in the West has to cover a good deal of territory. Since October last, the Rev. Joseph McConnell has opened these three new churches.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Clerical Gathering—A Correction.

There was a well attended and most interesting and helpful meeting of the Clerical Seminar held in the Occidental Hotel, San Francisco. The Rev. T. C. Marshall of Redwood City, recently advanced to the priesthood, read a very carefully prepared paper on Tillotson and the Latitudinarians; and the Rev. Prof. J. O. Lincoln of the Divinity School at San Mateo, read an exhaustive paper on Butler and the Deists. These papers were followed by a full and free discussion. In the informal talk that preceded the papers, the fact was developed that the San Francisco Public Library has made a considerable collection of books on Anglican Theology, having what may well be termed a good Anglican library. This fact seems worthy of notice.

The item recently printed to the effect that the steeple of St. Paul's Church, San Francisco, was blown down in a severe storm, proves to be incorrect, the church in question having been St. Peter's (Roman Catholic) Church. St. Paul's is uninjured.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
Chas. T. Olmsted, D.D., Bp. Coadj.

Elmira—Notes.

The rector of Emmanuel Church, Elmira, the Rev. N. S. Boardman, and his parishioners, are making a wise and commendable effort to make the parish self-supporting and independent of the missionary stipend.

A branch of the Actors' Church Alliance has been formed in Syracuse. The Rev. Walter E. Bentley, Secretary of the Alliance, made an address in St. Paul's Church on Sunday Evening, March 20th, and formed the branch during his stay.

It is reported that the Rev. Wm. B. Coleman is convalescent. He will remain in Florida for a time. His work in St. George's, Utica, and at Chadwick's, is in charge of the Rev. Jesse Higgins.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Missions Study Class — Large Confirmation Classes.

On March 26th, the Lent Study Class of the Chicago Branch Woman's Auxiliary held its last session for 1904. This class has met at the Church Club rooms every Saturday morning during Lent, and has awakened general interest in Church History and Missions. The programme arranged by Mrs. V. B. Fullerton, vice-president of the Chicago branch, included the following papers:

On Church History: "The Wesleyan Movement in England and the United States," Mrs. Henry G. Clark, St. Andrew's; "William Augustus Muhlenberg," Mrs. Warner, St. Peter's; "The Organization of the Board of Missions," Mrs. William H. Hearding, St. James'; "The Woman's Auxiliary to the Board of Missions," Mrs. C. O. Meacham, Grace; "James De Koven and the Oxford Movement," Mrs. George B. Pratt, St. Andrew's; "The Church at the close of the Civil War," Mrs. Van Ness, St. Simon's.

On Japan: "The Spiritual Needs of the Japanese Empire," Mrs. E. H. Semple, The Epiphany; "The Church Schools of Japan," Mrs. Joseph Halsted, Our Saviour; "The Missionary District of Tokyo," Mrs. George W. Farrar, Christ, Ottawa; "The Missionary District of Kyoto," Mrs. John Campbell, Trinity; "The Missionary Lodgings of the Rev. A. D. Gring," Mrs. A. L. Fitch, Grace, Oak Park; "Work among Japanese Mothers," Mrs. Richard Wyman, St. Mark's, Evanston.

A class was recently confirmed by Bishop Anderson at St. Peter's Church numbering 133. This is said to be the second largest class confirmed west of the Alleghenies. The largest class was presented at the same church last year and numbered 166.

Bishop Anderson visited Grace Church, Oak Park, on the evening of the Feast of the Annunciation. The rector, the Rev. E. V. Shayler, presented a large class, consisting of 82 persons, of whom more than 50 were adults. In this connection a study of previous religious affiliations is interesting. Sixteen adults were baptized in the class preparation, and the rest, excepting those brought up in the Church, were distributed as follows: 9 Congregationalists, 5 Presbyterians, 4 Baptists, 9 Methodists, 2 Disciples, 3 Reformed Episcopalians, 2 Roman Catholics, 1 Universalist, 3 Lutherans.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Summer School for the Study of Missions—The Governor Proclaims a Fast on Good Friday—Notes.

Next July, 6th to 16th inclusive, a Summer School for the study of Missions is to be held at New Milford, Conn. Bishop Hall of Vermont is to conduct a Bible class daily, which will be the inspiration of the school. Following this will be a study class on the various missions of the American and English Churches, supplemented by demonstrations of study methods. Men and women of expert knowledge will conduct these classes. The following are among those who will take part: Bishop Brewster, Bishop Hall, Bishop Potter, Bishop Talbot, Bishop Gailor, Bishop Kinsolving of Brazil, Dr. Lloyd, Mr. Wood, Mr. Roots of China, Miss Emery, Miss Sybil Carter, Archdeacon Hughson, Mr. Herbert Welsh, Miss Higgins, Mr. Eugene M. Camp. A conference of men will be held on Friday evening, July 8th. A daily early celebration of the Holy Communion will be held in the Church of All Saints, two minutes' walk from Ingleside. Ingleside, the fully equipped girls' school at New Milford, has been kindly offered by Mrs. Black, and every comfort will be provided. That the school may combine the advantage of an enjoyable summer vacation, the place selected offers attractions of natural beauty and opportunity for golfing, fishing, tennis, driving, walking, and bowling. A cordial welcome is extended by the Bishop and Diocese of Connecticut. Its hospitality committee is composed of the Bishop, Rev. Dr. Hart, Rev. Dr. Seymour, Rev. Dr. Kinsbury, Mr. Burton Mansfield Mrs. Colt, Miss Jarvis. The members of the New Milford special committee are Mrs. Black and Miss Sanford.

For the purpose of furnishing information and arranging the programme the following officers of the Woman's Auxiliary have been appointed as a Committee of Co-operation: Miss Lucy Jarvis, Mrs. Brush, Mrs. Harriman, of Connecticut; Mrs. Stiness of Rhode Island; Mrs. Thayer, Miss Sturgis of Massachusetts; Miss Burnside, Miss Wheeler of Vermont; Mrs Niles of New Hampshire; Miss Knapp of Albany; Mrs. Knickerbacker of Central New York; Mrs. Watson, Mrs. Thorne of New York; Miss Lindley of Newark; Miss Pellew of Washington; Mrs. Brooks, Miss Lincoln of Western Massachusetts; Miss Mackay-Smith, Miss Morris of Pennsylvania; Mrs. Nicholas of Western New York; Miss Stewart of Virginia; Miss Trowbridge of Michigan; Mrs. Duncombe of Chicago; Mrs. Whitehead of Pittsburgh; Mrs. Morrison of Duluth; Miss Talbot of Central Pennsylvania; Mrs. McIlvaine of Delaware; Miss Snowden of Maryland; Miss Townsend of New Jersey.

Terms for members will be $1.00 or $2.00 a day each, according to rooms. Many applications have been received already, and should be made to Miss Jarvis, Brooklyn, Conn., Secretary of the Summer School for Missions.

St. Luke's, South Glastonbury (the Rev. Francis W. Barnett, rector), is sorely bereaved in the recent death of Mrs. Pratt, the wife of the junior warden of the parish, Mr. George Pratt. The loss to her family and friends is one hard to reckon.

May she rest in peace!

At Trinity Church, Torrington (the Rev. Chauncey Linsley, rector), the Lenten services have been sustained as usual. On the evening of the First Sunday in Lent, the vested choir sang Maunder's cantata, "Penitence, Pardon, and Peace."

A much needed improvement has been made by the placing of a new furnace in the rectory.

Needed repairs have been made upon the foundation of Christ Church, Bethlehem, and the parish is served by a lay reader, Mr.

Sidney H. Dixon of the junior class of the Berkeley Divinity School.

The Governor of the State has, in accordance with the venerable custom, appointed Good Friday as a fasting day:

"In obedience to the mandate of Almighty God," says the Governor's proclamation, "the patriarchs of old fasted and prayed before the Lord. After the supreme atonement of our Divine Master, His disciples observed the sacred rite of fasting and prayer, and the promise to them, as to us, was, 'humble yourselves in the sight of the Lord, and He will lift you up.'

"Our God-fearing ancestors instituted a like custom, in continuance of which, I hereby appoint Friday, April the first, a day of fasting, penitence, and prayer and I request the people of this commonwealth on that day to abstain from secular pursuits and in their homes and various places of worship, confess their sins and in a spirit of humility, entreat the continued favor of our Heavenly Father."

It is much to be feared, that among Protestant congregations, the hallowed day will find but scanty recognition or religious observance.

During Lent daily services have been held by the rector of Christ Church, Roxbury (the Rev. Walter Downes Humphrey). Three services weekly have also been held in outlying districts. On Tuesday evenings the rector has given a series of informal talks with the Bible class on "England under the Tudors and the Stuarts."

At St. John's, Washington, the rector, the Rev. Percy G. H. Robinson, has delivered a course of lectures, called "Instructions on the Church."

The Catalogue of the Berkeley Divinity School has lately been issued. There are at present twenty-four students, five in the senior class, nine in the middle, and ten in the junior class. The graduates since 1854 number 449, of whom 365 are living. Thirteen are Bishops and one a Bishop-elect.

At St. Peter's Church, Plymouth, the preachers on Wednesday evenings during Lent were the Rev. S. W. Linsley, the Rev. A. T. Parsons, the Rev. J. C. Linsley, the Rev. M. A. Barnes, and the Ven. Archdeacon Plumb. The rector is the Rev. John D. Gilliland.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Ep.

Improvements at Aitkin.

New furniture, including pews, choir stalls, lectern, and sanctuary furnishing, will shortly be placed in the little church at Aitkin, while the interior will also be re-papered and painted, a new furnace will be placed in position, and other improvements made.

GEORGIA.

C. K. Nelson, D.D., Bishop.

New Church for Atlanta.

Subscriptions are now being received for the new All Saints' Church to be erected in Atlanta, and half the necessary amount, $40,000, has already been subscribed. The lot where the present chapel stands, and which will be the site of the new church, was given by Mrs. Richard Peters, in memory of her husband, Colonel Richard Peters, and is valued at $20,000. Mrs. H. M. Atkinson, who was Miss May Peters, has just subscribed $10,000 to build the altar and chancel in the new church, this being given by her in memory of her father, Colonel Richard Peters.

KENTUCKY.

Episcopal Visitations by the Bishop of Lexington.

The Bishop of Lexington spent Passion week within the Diocese, administering Confirmation in the Louisville parishes. He was at St. Paul's on the morning of Passion Sunday; at St. Andrew's in the evening; at Crescent Hill on Monday night; at the Epiphany, Louisville, Wednesday night; the Advent, Thursday night; while on Palm Sunday he was at Calvary Church in the morning, and at Christ Church Cathedral in the afternoon. He was also a speaker at one of the noon-day services of the B. S. A.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Gifts for Hempstead — Bishop Littlejohn Memorial Church — Burial of Dr. Matson — Notes.

It has been announced by the Rev. Jere K. Cooke, rector of St. George's Church, Hempstead, which will shortly celebrate its 200th anniversary, that E. H. Harriman, whose father, the Rev. Orlando Harriman, Jr., was rector of the parish from 1844 to 1849, will give $5,000 to remodel the church. Mr. Harriman's brother will also give $1,500, which amount will meet the indebtedness on the parish house.

At the services Sunday, March 20th, the Rev. Dr. F. C. H. Wendel, priest in charge of the Cathedral mission of the Church of the Transfiguration, Brooklyn, gave notice of the blessed aid the parish had sustained. A large sum of money has been placed in the hands of the Bishop of the Diocese for the purpose of erecting a new church building to the memory of the late Bishop Littlejohn. It is expected that ground will be broken at once and as soon as plans can be completed, work will commence on the building, which, it is hoped, will be finished next fall.

On Low Sunday the Rev. J. Howard Melish will assume his duties at the Church of the Holy Trinity, Brooklyn. He will have with him the Rev. E. F. Chauncey, now of St. George's, Manhattan.

The funeral service of Rev. Wm. A. Matson, D.D., was held in the Church of the Resurrection, Richmond Hill, on Wednesday, March 22nd, at 3:30. Bishop Burgess officiated, assisted by the rector, Rev. Wm. P. Evans, and the Rev. Joshua Kimber. The following clergy were present in the chancel, vested: the Rev. Messrs. W. H. Heigham, C. L. Newbold, H. S. McDuffey, E. B. Rice, A. C. Bunn, John Graham, Isaac Peck, C. W. Camp, H. O. Ladd, W. H. Weeks, J. H. Smith, T. W. Martin, and G. Wharton McMullin, the latter acting as marshal. The interment was at Maple Grove cemetery.

The Rev. H. St. Clair Hathaway, associate rector of St. Thomas' Church, Brooklyn, is ill, suffering from the measles.

At Easter, St. John's Church, Parkville (Rev. E. A. Osborn, rector), will introduce a vested male choir of twenty voices.

The Rev. G. W. Eccles, curate at St. George's Church, Flushing, has lost a valuable beaver overcoat as the result of a burglar entering the vestry room. The burglar secured two offerings, amounting to $10.00.

The St. Agnes class of St. Matthew's Church, Brooklyn (Rev. Frederic W. Norris, rector), will present to the church on Easter day, a very handsome brass ewer of select design, surmounted with a Greek cross. The ewer is the work of R. Geissler of New York and bears this inscription: "To the Glory of God. Presented to St. Martin's Church by St. Agnes' Class. Easter 1904."

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

Diocesan Notes.

The Rev. M. M. Moore has been seriously ill, but at last reports was much improved.

The Rev. Dr. G. T. Dowling, rector of Christ Church, Los Angeles, has left that city quite unexpectedly, and is said to have gone to the South Sea Islands with his daughter for a month's trip, fearing an attack of nervous prostration.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop

Burial of Rev. James Briscoe—Baltimore Church Sold—Shall The Messiah be Rebuilt?

The funeral of the Rev. James Briscoe, who for nearly twenty years had been connected with St. Luke's Church, Baltimore, was held in that church on Monday, March 21st, at 10 A. M. The Burial office was said by the Rev. Robert H. Paine, rector of Mt. Calvary Church, assisted by the Rev. M. C. Mayo, assistant at St. Luke's. There was a Requiem celebration of the Holy Eucharist immediately afterward, at which the Rev. W. B. P. Harrison, who holds the same office at St. Luke's as did the late Mr. Briscoe, was the celebrant. Although the day was rainy and disagreeable, the large church was so well filled with loving friends of that faithful and conscientious priest, ready and desirous to render thanks to God for the good example which he had set them during many years, that your correspondent, who was delayed a few minutes in getting a car, was unable to secure a seat from which the altar was visible. The interment was in the churchyard of St. John's, Waverly.

In the account of his work, attention should have been called to what might justly be considered the most important of all. While he was at St. Luke's, with the help and assistance of several faithful laymen he started and maintained for eight years the Chapel of the Nativity among working people in southwest Baltimore, until the financial depression which preceded the panic of 1893 caused the suspension of this great and successful work. Many of the old Nativity people were at the funeral, and quite a few found their way to Waverly to witness the interment, thus showing their love and affection for a priest who had labored so faithfully among them in years long since gone by.

The vestry of Trinity Church, Baltimore, on March 25th sold their church, corner of Broadway and Pratt Street, for $10,500,—to a German Reformed congregation, whose property was so badly injured in the great fire that they decided not to rebuild it. Trinity Church has had a struggle for existence for some years. About eight years ago the late Dr. Julius E. Grammer, for many years rector of St. Peter's, took the rectorship. Through his own personal exertions among his friends and former parishioners he raised money to remove a large ground rent and also place the property in thorough repair. It is the writer's recollection that a much larger sum was raised at that time than the property finally sold for. The closing of Trinity leaves the oldest section of the city, known as Old Town, and comprising about three square miles, without a church. To be sure a large foreign population has been pouring into this part of the city for many years, but there are still many of our people scattered through it, and it affords a fine opportunity for active missionary work. Unfortunately, however, it too often happens, that old congregations, when they lose many of their influential and wealthy members by their removal to the newer parts of the city, do not awake to the changed conditions, becoming active and energetic in missionary work among such people as are near them and to be had, but try to maintain themselves in the quiet manner of their more prosperous days.

A strenuous effort is being made by the friends of the Church of the Messiah, which was destroyed in the recent fire, to secure interest and money assistance for rebuilding.

Some of the city clergy met with the Bishop on March 24th for consultation on this subject, and the Bishop appointed as a committee the Rev. J. S. B. Hodges, D.D., the Rev. E. B. Niver, the Rev. Arthur C. Powell, and the Rev. W. H. Falkner, with power to associate with themselves three laymen, and to fill vacancies. The sentiment for rebuilding in the old location was at first quite general and is still held by the rector, the Rev. Peregrine Wroth, and most of the parishioners. The congregation of the Messiah is a widely scattered one, being for the most part composed of persons who once lived near by but have since moved to remote sections of the city. Many Churchmen who have the best interests of the Church at heart and who weigh future possibilities for the Church, should it be rebuilt on the old site, are beginning seriously to question the wisdom of such action. South of the church, to the water's edge, the city is in ruins, and in the rebuilding, will probably have much less resident population than in the past, so that its value as a missionary point will be much lessened. So long as the present rectorship continues there will be no doubt of its success, but the old associations which made the old church dear to so many in Baltimore will be lacking in the new building. It is to be hoped that this question will not be settled hastily, but deliberately and advisedly, for the best interests of the Church.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

The Cathedral Bequest—A Visiting Bishop—Diocesan Notes.

The accompanying illustration shows the "Governor Gore Estate" at Waltham, which was left to the Diocese in the will of Miss Mary Sophia Walker, with the preference expressed that it should be the site of the Cathedral, though not mandatory. The question as to the best use of the large bequest for a Cathedral foundation continues to be discussed, sometimes in connection with the possible sale of the property of St. Paul's parish, which occupies a downtown site, and the consolidation of the revenue thus obtained with the Walker bequest, and subsequent erection of a Cathedral on some site not yet selected. Miss Walker's preference was that the Cathedral should be erected on this Gore estate, but if that should not be determined upon, that the latter should be utilized as a Bishop's residence, a Church school, or for some other work under the control of the Cathedral organization, which latter body also inherits her Beacon Street, Boston, estate. The Gore estate covers 150 acres, and the mansion was erected in 1802. The site is one that has been notable in Massachusetts history. The Diocese has ten years in which to declare its acceptance of the bequest and in which to make the preliminary determination. *The Church Militant*, the diocesan paper, makes the following interesting observation in regard to the Cathedral system in general, and its relation to Massachusetts in particular:

"A daughter of a Congregational minister has left money to build a Cathedral in Boston. This fact suggests interesting reflections. The early Congregationalists left England to get away from Bishops and Cathedrals, and now one of their descendants leaves a fortune for a Cathedral or 'Bishop's church' in Puritan Boston. The Puritans hated music, and Boston has been the chief musical centre of the country for generations. The Puritans hated the theatre, and it is said that Boston has more theatres in proportion to its population than any city in the country. Such is the revenge posterity takes on any extreme view. It is an illustration of the law of progress by revolt—revolt from past teachings and from cramping traditions. The Cathedral idea stands for system and economy of administration. The Cathedral is the visible symbol of the Church as the capitol building stands for the state or nation. Ideas have to be housed to become vivid and real. Men require concrete symbols of abstract ideas, and the Cathedral stands for the whole Church and rounds out the parochial feeling just as the state capitol tells that we belong to a state as well as to a city.

"In these days of centralization of capital for the sake of economy of operation, everything is tending toward the Cathedral idea. A Cathedral has the working force of half a dozen parishes with the equipment in buildings and organization of but one parish. If it has to maintain the equipment of but one parish and yet can do the work of half a dozen, it is a great saving in investment and in cost of operation, and so justifies itself. It stands for combination, centralization, and economy in operation, and so meets the spirit of the times. It coincides with the principles and methods dominant in business to-day. It therefore commends itself to the business sense and appeals to business men."

GOVERNOR GORE ESTATE, WALTHAM, MASS.

[THE HOUSE, WITH 100 ACRES OF LAND, IS INCLUDED IN THE BEQUEST OF MISS MARY SOPHIA WALKER TO THE DIOCESE OF MASSACHUSETTS.]

The Lord Bishop of Mackenzie River, the Rt. Rev. Dr. Reeve, with his wife and youngest daughter, have been guests of the Rev. Dr. Abbott of Cambridge. On March 20, he made two addresses in St. James' Church, one in Christ Church, and, in the evening, at Grace Church, Newton. He also addressed the Boston clergy at the "Otis" on March 21, and, later, spoke before St. Paul's Society at Harvard. Bishop Reeve has been at work for thirty-five years in his present field, which has a station within the Arctic Circle, at Herschel Island. He will spend some time in Southern Canada on his way to the far North.

In the contest over the will of Martha Coes of Cambridge, the Church of the Advent, Boston, loses $3,125. The Court allowed $125 to the parish, and $50 in counsel fees.

The Church Home for destitute children, South Boston, asks from Sunday Schools through the Diocese, small gifts of discarded toys, pictures, and games. They may be sent to the matron.

The Boston Elevated Railroad has given $10,000 to St. Stephen's Rescue Mission for damages done to their building on Washington Street; $35,000 have already been raised for a new Sailors' Haven in Charlestown, and $15,000 more are needed.

St. Augustine's Children's Farm and Convalescent Home at Foxboro for the colored race, has been opened for the past three years. The farm consists of 130 acres, and the house will accommodate thirty girls. The Home has done excellent work, and is in need of funds for running expenses. They may be sent to the Rev. Charles N. Field, 33 Bowdoin St., Boston, Mass.

The Rev. Morton Stone, rector of St. Thomas' Church, Taunton, completed, on March 17, eight years of service in this parish.

St. Mark's, Dorchester, has paid $1,500 upon its debt. A simple wooden chapel will soon be erected upon the church lot. The corner stone of this building will be laid on St. Mark's day. Later on, when occasion demands it, this building can be moved back and raised and used as the upper story of the parish house.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Gifts in Detroit.

Handsome sanctuary lamps have been placed in Christ Church, Detroit (Rev. W. D. Maxon, rector), as the gift of Mr. J. Harrington Walker, who in many ways has shown a generous interest in the parish.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Suicide of Harold S. Peterson—St. Mark's Church Opened—City Notes.

Members of the Cathedral congregation were shocked on Tuesday morning by the intelligence that the organist of All Saints' Cathedral, Harold Stuart Peterson, had shot and killed himself on the evening before, at his apartment. Mr. Peterson had served as organist for only a few months, but had frequently supplied the place in the absence of the former organist, Miss Elizabeth K. Peterson, who was his aunt. From early childhood he was a musician of talent almost phenomenal, and had been a chorister and soloist at the Cathedral as a boy. During the past few years he has been resident at Delafield, and studied at the University of Wisconsin, where he was graduated in 1902 after taking a classical course. During his years at the University he had part in various musical

organizations, including the University band and glee club, and was a member of Beta Theta Pi and of the Hesperian Debating Society. During those years, however, he was frequently in Milwaukee to fill the post of organist *pro tempore*, as already stated, so that he never lost touch with the Cathedral choir. He was the son of K. Duncan Peterson, who has been connected with the Cathedral congregation from its inception, and has recently returned to the city after a residence of a few years in Delafield, during which years he continued to be engaged in business in Milwaukee. The deceased was 23 years old. No cause for the act can be suggested, except that a business position with the Wisconsin Telephone Co., which he had taken tentatively a short time previously, had been given up and his plans for the future were uncertain. There was no witness to the final tragedy, which appears to have transpired shortly after 5 o'clock on the afternoon of Monday, March 28th, and he was discovered lying dead on his bed with the revolver beside him, shortly before 6 o'clock. He had apparently been last engaged in packing his trunk preparatory to leaving his room to reside with his parents. A brother of the deceased was lost by drowning in Nagowicka Lake, near Delafield, last summer, and the body was never recovered. As an organist, Mr. Peterson was possessed of remarkable ability. He was of a kindly and genial nature, and was very popular with the choir and others with whom he came in contact. It is deemed beyond question that his mind had become deranged before the commission of the awful act. His health had been affected while in the University by over-study.

St. Mark's Church, Milwaukee (Rev. A. L. Bumpus, in charge), which has been removed to a new and more favorable location in the Prospect Hill section of the city, and has necessarily been closed for several weeks during the progress of the work, was reopened on Palm Sunday for its first service on the new site. A good congregation was in attendance. The guild hall, adjoining the church, is not yet completed.

On the eve of Palm Sunday, the death at her home in Milwaukee occurred of Mrs. George W. Wilson, a communicant and active worker of St. Mark's Church. Mrs. Wilson was the eldest daughter of Samuel R. Kemper and a granddaughter of the late Bishop Kemper. It is an incident worth noting, that of a family of ten children who have reached adult age, Mrs. Wilson was the first to be gathered to her rest. She leaves her husband and four children. The burial service and interment were at the chapel and in the graveyard of Nashotah Seminary, on Tuesday.

A ward of the Confraternity of the Blessed Sacrament has been formed at St. Edmund's Church, Milwaukee (Rev. John Oliphant, in charge), with sixteen members.

The noon-day services in the Y. M. C. A. hall during Holy Week began very favorably on Monday, about fifty men being in attendance. The Bishop was the speaker at the first service, others of the city clergy following during the week, with Warden Robinson of Racine on Good Friday.

Wednesday evening in Passion Week, the choir of St. John's Church, Milwaukee (Rev. Jas. Slidell, rector), gave a rendition of Stainer's "Crucifixion." The choir showed their excellent training under their efficient leader, Mr. D. H. Lamb, in the way in which their voices blended together so beautifully in the choruses. The tenor and baritone solos were sweetly rendered by Messrs. A. J. Van Dyke and E. S. Thatcher. The organist for this occasion was Mr. Lewis Vantyne; and he played the different parts of the service with much feeling and expression.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Defection of a Priest—Notes.

The Rev. E. J. P. B. Williams, a former missionary of the Diocese, has renounced the priesthood, and is said to have become a Campbellite preacher. He left once before, and, if correctly reported, became a Presbyterian and then a Roman Catholic. He is an Oxford graduate.

Owing to a severe storm last week on Friday, Bishop Tuttle had only two clergymen for his congregation in his last Lenten address on the Quadrilateral, but still the Presiding Bishop of the Church read the service, and in a few well time words spoke on the Historic Episcopate. He will preach at the Cathedral Good Friday at 10, and address the Sunday School Easter day at 4.

NEWARK.

Edwin S. Lines, D.D., Bishop.

Mission in Newark.

The Rev. Fr. Sargent, O.H.C., held during Passion Week a five days' mission at St. Philip's Church, Newark (Rev. B. Wellington Paxton, in charge).

NEW JERSEY.

John Scarborough, D.D., Bishop.

Death of Mrs. G. M. Underhill—Roselle—Cranford—Notes.

After long and patient waiting for the end to come, the wife of the Rev. Gilbert M. Underhill of St. John's Church, Camden, has gone to her rest. The funeral service was held on Wednesday, March 16, there being present a large number of friends and parishioners, besides many of the clergy. The Bishop was celebrant at the Holy Communion, and the service was rendered by the full choir. Mrs. Underhill was a favorite in the parish and in the community, and a great help to her husband in his work. She will be sorely missed by many who knew and loved her, but by none as by those of the inner circle of her home life.

Notwithstanding the defection of the rector (the Rev. H. E. Gilchrist, who lately perverted to Rome), St. Luke's Church, Roselle, is full of courage. Not one member of the parish has followed Mr. Gilchrist. The Bishop recently visited the parish, when eight members of the Confirmation class who were under instruction, were presented by the Rev. Harris C. Rush, priest of a neighboring parish. The vestry will wait until after the Easter parish election before taking any step towards the choosing of another rector.

Trinity Church, Cranford, is among the most prosperous and thriving parishes in the Diocese. Unfortunately, however, the church is not advantageously located, and the ladies of the parish have now undertaken to raise a fund for its removal to a more central site. The fund is already growing rapidly. Cranford has had a rapid growth of late, and the change of location of the church will bring it into the newer residence section.

At Christ Church, Bordentown, Mr. William McKnight has recently given a sum of money to the vestry for preserving and keeping in order the churchyard. The parish, which is one of the older ones in the Diocese, has taken on new zeal since the election of the Rev. Samuel H. Jobe as rector. Mr. Jobe has served with remarkable success on the staff of the Associate Mission, and his work at Bordentown is already showing large results. A small debt on the rectory will be wiped out at Easter.

The past winter has been a most prosperous one for All Saints', Lakewood (the

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Rev. E. Ernest Matthews, rector). The seating capacity of the church has been taxed to its fullest measure. The rector, however, by no means confines his ministrations to the crowds of visitors who fill the hotels and cottages in winter and spring; of the twenty-one confirmed at the recent visitation of the Bishop, all were residents of the place, and the congregation has been growing rapidly among the permanent population. The Woman's Auxiliary of the Diocese will hold their annual meeting at Lakewood in the latter part of April.

The Rev. Howard E. Thompson, the energetic rector of St. Peter's, Freehold, has been made chaplain of two schools for boys located in that place, and at the Bishop's visit to the parish, recently, the principal of one of the schools, together with a number of the pupils formed part of the class of twenty-one who were presented for Confirmation. St. Peter's is one of the Colonial churches of the Diocese; of late the building has been enlarged and greatly improved.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.
David H. Greer, D.D., Bp. Coadj.

Death of Rev. Walter A. Stirling.

The death of the Rev. Walter A. Stirling, a retired priest of the Diocese, occurred on March 16th. He was a graduate of the University of New York and of the General Theological Seminary, and was ordained deacon by Bishop Wainwright in 1854 and priest by Bishop Horatio Potter in 1856. His entire clerical life had been spent in New York state, the greater part of it as rector of St. Thomas' Church, Brooklyn, from 1873 till 1892, after which he was rector emeritus of that parish.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Processional Cross at Toledo.

A handsome processional cross has been presented to Trinity Church, Toledo (Rev. Alsop Leffingwell, rector), and will be used for the first time on Easter day. It is stated in *The Parish Guide* that two tenders of such a memorial gift several years ago to the parish were declined; but the question as to a processional cross being one that has been "perpetually coming up again—especially as parishes all over the land have been swinging into line with processional crosses, and as Trinity people themselves have been growing more and more broad and really Catholic in their views, of course dropping their old-time prejudices and realizing the narrowness of them," led to the presentation to the rector of a formal note tendering such a gift at the present time, which note the rector laid before the vestry for their advice. "About the same time," continues *The Parish Guide*, "Bishop Atwill [a former rector] wrote to this lady saying the next time he came to Trinity he hoped to see a processional cross. These two notes, in substance, together with a note from Bishop Leonard, who not only approved of but earnestly asked for the cross, and with the backing of other intellectual and generous givers in the parish, were laid before the vestry, the members of which instantly recognized that in a 'non-essential' so appropriate and dignified, there was but one thing to do—*i.e.*, accept the memorial gift of a processional cross. . . . Besides this, the two Bishops previously mentioned were earnestly seconded by Bishop Coleman, a former rector of Trinity. Thus the gift was unanimously accepted, and it is expected that the cross will be used for the first time on Easter day and always thereafter."

At this parish it has been determined to revert to the old-time English custom that girls presenting themselves for Confirmation shall wear white veils, and in a class presented on March 20th, comprising 66 persons, all the women and girls were thus arrayed.

OLYMPIA.

Frederick W. Keator, D.D., Miss. Bp.

Illness among the Clergy.

Archdeacon Grimes, one of the most active and best known of the clergy, has been taken to the hospital at Tacoma seriously ill. The Rev. John Brann of Everett is also quite ill with Bright's disease.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Holy Week — Death of Two Descendants of Benjamin Franklin — Philadelphia Notes.

During Holy Week a series of services are being conducted at Calvary Church, West Philadelphia (Rev. W. K. Damuth, rector), by Father Sargent, O.H.C.

On Palm Sunday the Rev. Creswell McBee entered upon the rectorship of the Church of St. John the Evangelist, Lansdowne. This parish was admitted into union with the Diocese in 1897, and during the ministry of the Rev. Lyman P. Powell, a very beautiful church was built. There are three hundred communicants. The receipts during the last Convention year exceeded $6,000. There is an encumbrance of $10,000 on the property of the parish.

The Three Hours' service has become year by year in this Diocese more and more the custom on Good Friday. This year the Dean of the Philadelphia Divinity School will conduct this service at Christ Church, Germantown. At the House of Prayer, Branchtown, the Rev. H. Page Dyer will preach. These are but two of the parishes, among a great number, which have adopted this helpful custom very recently. In Phil-

Empty Now

HOW ONE WOMAN QUIT MEDICINE.

"While a coffee user my stomach troubled me for years," says a lady of Columbus, O., "and I had to take medicine all the time. I had what I thought was the best stomach medicine I could get, had to keep getting it filled all the time at 40 cents a bottle. I did not know what the cause of my trouble was, but just dragged along from day to day suffering and taking medicine all the time.

"About six months ago I quit tea and coffee and began drinking Postum, and I have not had my prescription filled since, which is a great surprise to me, for it proves that coffee was the cause of all my trouble, although I never suspected it.

"When my friends ask me how I feel since I have been taking Postum I say, 'To tell the truth, I don't feel at all, only that I get hungry and eat everything I want and lots of it, and it never hurts me and I am happy and well and contented all the time.'

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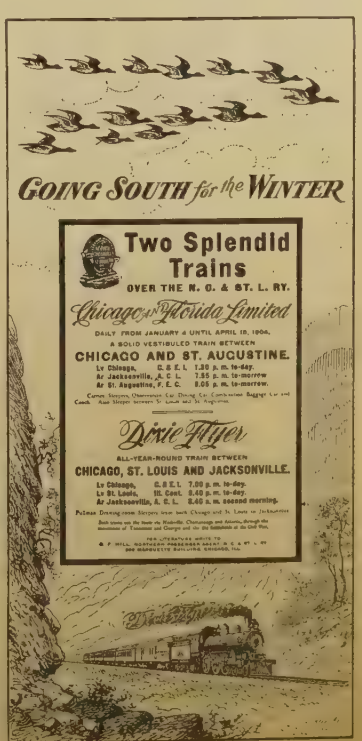
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adelphia the preaching of the Passion is very generally attended by those of other religious bodies. The Bishops of the Diocese will both preach at noon on Good Friday: Bishop Whitaker at Association Hall, and Bishop Mackay-Smith at old St. Paul's Church.

By a strange coincidence two descendants of Benjamin Franklin departed this life during Passion week—Miss Margaret H. Bache, aged 82, a communicant of Christ Church, Philadelphia, and Mrs. Sophia A. Irwin, aged 80, a communicant of the Church of the Holy Trinity, Philadelphia. Both were interested in religious and charitable work. That Benjamin Franklin was at least interested in the Church, beside being buried in Christ churchyard, may be proven from an important letter sent to him by Granville Sharp, Esq., a grandson of Archbishop Sharp, who was zealous for the system of the Church of England: "An immediate interference has become the more necessary, not only on account of the pretensions of Dr. Seabury, and the nonjuring Bishops of Scotland . . . but also to guard against the presumption of Mr. Wesley and other Methodists; who, it seems, have sent over some persons under the name of superintendents, with an assumed authority to ordain priests, as if they were really invested with episcopal authority." This letter was written to Benjamin Franklin and dated September 13, 1785.

A very interesting old book has come into the possession of the Diocesan Library from the Rev. William Harrison Towle, rector of St. Luke's Church, Chester, Pa. It was printed in 1683. The title-page is as follows: "*Ecclesiastici: or, The History of the Lives, Acts, Death & Writings of the Most Eminent Fathers of the Church, that flourisht in the Fourth Century wherein among other things an account is given of the Rise, Growth, and Progress of Arianism and all other Sects of the Age descending from it. Together with an Introduction containing an Historical Account of the State of Paganism under the First Christian Emperours.* By William Cave, D.D., Chaplain in Ordinary to His Majesty." Among the Fathers noted in this book are: Eusebius, Athanasius, Hilary, Basil, Gregory of Nazianzen, Cyril, Ambrose, Epiphanius, and Chrysostom.

There will be a Service of Intercession for the coming B. S. A. Convention in Philadelphia. This service will be held at St. Matthew's Church on Monday evening, April 11. The speakers will be the chaplain, the Rev. Floyd W. Tomkins, D.D., the Hon. G. Harry Davis, Judge of the Court of Common Pleas, Mahlon N. Kline of the National Council, and Edward H. Bonsall, president of the Philadelphia Local Assembly. Each chapter is expected to hold a corporate Communion, with special intention for the annual Convention, on the morning of Low Sunday.

Ground was broken for the new mission of St. Ambrose, at the northeast corner of Howard and Ontario Streets, Philadelphia, on Wednesday, March 23d. A lot 146x56 feet has been purchased, at a cost of $5,000, and the architects have prepared plans for the proposed building, which will be in the Romanesque style with a fine tower. Only the nave and a basement will be built this spring. This mission was started some five years ago by the Rev. Thomas J. Taylor of the City Mission, and has worshipped in a rented house at 3340 N. Second Street. The Rev. W. Bernard Gilpin is the priest in charge.

St. Mary's mission of St. Mark's Church (the Rev. A. G. Mortimer, D.D., rector), on the feast of the Annunciation received the gift of two statues of the Blessed Virgin and Child. These were blessed at a solemn Evensong. One will be placed in the exterior of the chapel in a niche, and the other will be placed on the Epistle side of the sanctuary. St. Mary's is a mission for colored persons.

Stainer's music, "The Crucifixion," was sung during Passiontide in a number of churches: St. Andrew's, St. Asaph's, St. Paul's, Church of the Nativity, Church of the Saviour, Holy Trinity, Holy Trinity chapel, and at the Church of the Holy Apostles.—The Rev. William McGarvey, rector of St. Elisabeth's Church, Philadelphia, has been invited to preach the Passion at old Trinity Church, New York.—The Rev. A. G. Mortimer, D.D., rector of St. Mark's, Philadelphia, has just concluded during Passion week, a helpful course of addresses at old St. Paul's to business men.

SALINA.

S. M. Griswold, D.D., Miss. Bp.

Church Burned at Freeport.

Trinity Church, Freeport, was destroyed by fire on Saturday, March 12th. The fire is supposed to have started from a match or cigar stub thrown into the dry grass, which blazed up and quickly ignited the church. Nothing was saved, the building and contents being an entire loss. The insurance was $700. This is the second time the church has been destroyed, the previous time being by means of a tornado. The priest in charge, the Rev. K. G. Heyn, serves also a circuit of other missions in the vicinity.

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SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

New Rector at Columbia.

ON PALM SUNDAY, the new rector of Trinity Church, Columbia, the Rev. Charles Martin Niles, D.D., entered upon his new work. Dr. Niles is a native of Vermont, and was educated in New York, having been graduated at St. Stephen's College and at the General Theological Seminary. He was ordained both deacon and priest by the late Bishop of Long Island in 1888 and 1889 respectively. Before his ordination he did mis-

REV. C. M. NILES, D.D.

sionary work in the Diocese of Central New York. He was in charge of one of the Cathedral missions of Long Island during his diaconate, was curate at St. Stephen's Church, New York, immediately after his ordination to the priesthood, and from 1890 till 1896 was rector of Trinity Church, Rutland, Vt. Since the latter year, he has been rector of St. Paul's Church, Ossining, N. Y. For four years he was general secretary of the Parochial Missions Society and has been active in the work of that organization, as also of the Church Temperance Society and the Actors' Church Alliance. He has been special preacher during Advent and Lent for a number of years at Trinity Church, New York, as also at St. Paul's chapel, Church of the Heavenly Rest, and others of the city parishes, and has preached missions in a number of places, including Columbia, the place of his new rectorship. In 1888 Dr. Niles married Miss Mary Webster, youngest daughter of the late eminent Edward Hazen Parker, M.D., a great-grandniece of Daniel Webster, and cousin of Lady Carter, wife of Sir Gilbert Carter, Governor of the Bahamas.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

The Bishop's Condition.

REPORTS from Bishop Hare, who is in Philadelphia receiving treatment for heart trouble from his son, Dr. Hobart Hare, are somewhat more favorable, and the hope is expressed that he will be able to regain his former health, which has been much impaired for several months.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Death of Rev. B. A. Rogers.

EARLY in March, the death of the Rev. Benjamin A. Rogers, priest in charge of St. Stephen's Church, Houston Heights, occurred at his home in that city. Mr. Rogers was 80 years of age, and had spent nearly a half century in missionary work in Texas. He was ordained in 1863, both to the diaconate and to the priesthood, by Bishop Chase, and was until 1865 rector of St. James' Church, Downingtown, Pa. During the next ten years he was rector of St. David's, Austin, Texas, and since that time has been engaged in missionary and parochial work in various parts of the same state. He has been a deputy to General Convention since 1868.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Deaconess' Home for Richmond.

A MOVEMENT is on foot to establish a home for deaconesses in Richmond, and it is hoped that it may take material form within the near future.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Churchmen's League Lectures—Quiet Day—Sunday Concerts Condemned — The Bishop's Anniversary.

ON THURSDAY evening, March 22nd, the last lecture of the Churchman's League series was delivered in the Church of the Epiphany, by Bishop Talbot, on the subject, "Uniformity in the Church." A discussion of the questions involved in the effort to produce uniform moral and religious beliefs and customs among peoples differing from one another in their hereditary modes of thought and action, was treated in a most clear and forceful manner.

THE QUIET DAY for women, which Bishop Talbot conducted on Wednesday, was one of deep spiritual privilege and helpfulness. It began with an early celebration, and the introductory address was given after Morning Prayer at 10. There was a second celebration with an address, and after an interval for rest and refreshment, three meditations, the last following Evening Prayer.

A SPECIAL meeting of the Archdeaconry of Washington was held on March 22nd. The Bishop presided, and Archdeacon Williams acted as secretary. The latter briefly explained the object of calling the meeting to be that the clergy and lay representatives might express themselves in regard to the Sunday evening concerts, about which there has been a good deal of discussion since the publication of the letter from the Rev. Drs. McKim and Harding on the subject. The meeting, which was largely attended, unanimously adopted a resolution stating that "The members of this Archdeaconry, both clerical and lay, hereby heartily endorse the position taken by our brethren, Rev. Dr. McKim and Rev. Dr. Harding, in their correspondence with the management of the Symphony Society, and express their sympathy with every effort in opposition to the

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secularization of the Lord's day, and that they will, both individually, and as a body, exert all their influence in support of the attitude assumed by their brethren in this matter, and that the resolution be published over the signatures of the Bishop of Washington and the Secretary of the Archdeaconry."

The eighth anniversary of the consecration of the first Bishop of Washington was observed by a special service at the Pro-Cathedral on the morning of the Feast of the Annunciation. A number of the city clergy were present, and a good congregation. Music was rendered by the full vested choir, and beautiful white flowers upon the altar, and white hangings were in accord with the festal occasion. The Bishop celebrated the Holy Communion, and gave a brief address, referring to the choice of this beautiful festival by Bishop Williams, then Presiding Bishop, for the act which fully established the new Diocese of Washington, and then dwelling upon some of the deep thoughts and practical lessons of the great central Truth of the Incarnation.

In the afternoon of the same day the annual meeting of the Bishop's Guild was held at his home. This being an association of Churchwomen to aid in the general and Cathedral work of the Diocese, verbal reports are made at the annual meeting of what is being done in various directions, in the Auxiliary, the Home of Mercy, the Church Hospital, etc. The Bishop spoke of the present condition and prospects of the Cathedral enterprise as very hopeful, the debt on the property having been materially reduced during the past year. The corporate communion of the Guild will take place on Easter Monday, in the Little Sanctuary on the Cathedral grounds.

WESTERN MICHIGAN.

Geo. D. Gillespie, D.D., Bishop.

The Bishop's Work—Gifts at Grand Rapids.

From the beginning of the winter until February 1st, Bishop Gillespie has been visiting the people "scattered abroad as sheep having no shepherd." Intermingled with blizzards and delays, he has made Sunday visits to fourteen places, taking the services usually alone, preaching and baptizing. In spite of his nearly 85 years, he has been in his usual health and vigor.

St. Paul's Church, Grand Rapids, has received from Mrs. F. J. Hill of Brooklyn, N. Y., the gift of a silver chalice and paten. The former bears the inscription: "In His Name," and the latter: "A Thankoffering to God for many blessings throughout life." A chapter of the Daughters of the King and a branch of the Junior Auxiliary have been recently formed in the parish.

The next semi-annual missionary meeting will be held in Grace Church, Traverse City, April 12-14.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

Death of Rev. John L. Gay.

The oldest clergyman in the world, with one exception, is said to have passed to his rest in the death of the Rev. John L. Gay, a priest of the Diocese of West Missouri, which occurred at St. Luke's Hospital, St. Louis, on Tuesday, March 22nd. Mr. Gay was 94 years of age, having been born September 21, 1809, in Iredell County, North Carolina. In his twelfth year he went to school there to Peter Stuart Ney, whom he always believed to have been Marshal Ney of Napoleon's staff, recorded by history as having been shot by his captors. In his 95th year Mr. Gay published a book in which he related the interesting facts of the marshal's escape through the connivance of his old soldiers, some of whom had been assigned to the squad which was ordered to shoot him. Father Gay was graduated from Chapel Hill University, of which he was the oldest living alumnus, and practised law for five years. In 1841 he entered the General Theological Seminary, graduating in 1843, in which year he was ordained deacon by Bishop Cobbs of Alabama, and was advanced to the priesthood two years later by Bishop Polk of Louisiana. His first charge was of St. James' Church, Eufaula, Ala., after which and prior to the Civil War he was rector successively at Apalachicola, Fla., Manlius, N. Y., several points in Tennessee, and then at Seaford and Laurel, Del. During the Civil War he took work in Canada, saying afterward that his sympathies were with the South, but he knew the North must win. Subsequently he was rector at Fort Wayne, and then at Vincennes, Ind., at Parsons, Kansas, at Fayette and Bevier, Mo., and had done work during his latter years, as his strength would permit, at Santa Fe, New Mexico. He was a warm friend of the late Bishop of Salt Lake. He had the unique distinction of having served in General Convention both as a lay deputy and afterward as a clerical deputy. He had also served for a time in his younger days as professor of English Literature in the University of Alabama.

Father Gay had been in the hospital for about a year, and was very feeble. His death was not unexpected. The burial was at Santa Fe, N. M., where a daughter who died some years ago had been buried. He is survived by his widow, a son, John H. Gay of Chicago, and a daughter, Mrs. Dora Fletcher of Santa Fe, N. M.

BRAZIL.

L. L. Kinsolving, D.D., Missionary Bishop.

Gifts for the Mission.

The Bishop of Southern Brazil begs to acknowledge the receipt of two solid silver chalices of exquisite workmanship, engraved each with the I. H. S., the one bearing the inscription: "To the Glory of God and in loving memory of J. W. O Lord, in the day when Thou makest up Thy jewels, remember Thy servant"; the other: "To the Glory of God and in loving memory of E. L., Jr.," with the same text. They are made from a collection of old family silver, and are the gift of a loving heart.

CANADA.

"Catholic Privileges" in Toronto — Death of Canon Scarth — News of the Dioceses.

Diocese of Toronto.

A little ripple was created by the innocent words "Catholic privileges," added to the customary notice of services at St. Luke's Church, Toronto (Rev. Dr. John Langtry, rector), printed in the daily papers of that

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city. The Toronto *World* interested itself to the extent of a column on its first page, in an exposition of what those "privileges" might be. According to that paper, "confession, which is common in at least a dozen Anglican Episcopal churches in Toronto," is at the head of those privileges, which also include prayers for the dead, genuflection or bowing before the altar on entering and leaving church, and at other times; kneeling at certain passages in the recital of the Creed; the use of the sign of the Cross; the use of rosaries; the consecration of holy water, and of candles. These, of course, do not exhaust the list of Catholic privileges, but they are the leading features embraced in that category."

St. Paul's Chuch, Toronto, was reopened the beginning of March after having been closed for improvements.—The Rev. W. Major has just been appointed rector of All Saints', Peterborough. He has been assisting at Trinity Church, Toronto.—A great deal of business was dispatched at the March meeting of the diocesan board of the W. A. which met in All Saints' schoolhouse, Toronto. On Sunday, March 20th, being the anniversary of the death of the beloved president of the Toronto W. A., it was arranged that the tablet to her memory in St. Luke's Church should be wreathed with flowers by members of the Board.—The opening service for the annual meeting will be held this year April 23d, in St. James' Cathedral, Toronto. It was reported to the diocesan board that a diocesan branch has just been formed in the Diocese of Selkirk. During the month eight bales and one Communion Set were sent away by the Toronto Board. The amount which the Board was asked to contribute toward the salary of a missionary teacher in the Diocese of Caledonia was promised.

A strong appeal has been made by the Rev. Dr. Langtry for more men for work in the Diocese—priests, deacons, and laymen who are desirous of entering the ministry. He speaks of some missions and several parishes where more help is urgently needed. —The Rev. Mr. Depencier, for the last three years a curate in St. James' Cathedral, Toronto, has accepted the position offered him as rector of St. Matthew's Church, Brandon, to succeed the Rev. McAdam Harding. He leaves for Brandon in time to be there for Easter day.

Diocese of Quebec.

Great regret will be felt, especially among old Lennoxville boys, at the news of the death of Canon Scarth, rector of Lennoxville. One of his old parishioners speaks of his geniality and kindness to the boys, and his lively sympathy if they were sick or in trouble.—Bishop Dunn has sailed for England. It is five years since his last visit there.—The collections on Good Friday in most of the churches in the Diocese are for the missions to the Jews, particularly to that under Bishop Blythe at Jerusalem.

Diocese of Ontario.

The chapter of St. Andrew's Brotherhood in connection with Christ Church, Belleville, has been holding short services during Lent with addresses on Church History.—St. Ann's Church, Oxford Mills, has been much improved.—The Rev. Dr. Roberts of Adolphustown, has lately won a prize for a changeable double chart. It was given by the Guild of Church Missions, a silver medal.

Diocese of Huron.

A fine brass lectern was lately presented to St. John's Church, Strathroy, by a parishioner in memory of his wife. The new parish hall, opened in February has been found very useful. The Lenten services in St. John's Church have been very well attended.

Diocese of Ottawa.

The little Church of St. Peter's, Lanark mission, was opened on the day of the Purification of the Blessed Virgin Mary. Many gifts have been received towards the furnishing, among them a credence table from the Lanark Guild, altar linens, lectern, etc., from other friends.

Diocese of Rupert's Land.

There is much speculation as to the next appointment to the vacant archbishopric. The three names most spoken of are Suffragan Bishop Matheson; Rt. Rev. J. Grisdale, Bishop of Qu 'Appelle; and the Rt. Rev. Cyprian Pinkham, Bishop of Calgary. Another name mentioned is the Most Rev. James Edward Cowell, Bishop of Calcutta and Metropolitan of India from 1898 to 1902. He is a distinguished Cambridge scholar and had marked success during his administration in India, from which place he retired on account of temporary illness.

Diocese of Montreal.

An address was presented to the Rev. Canon Ellegood, March 16th, on the occasion of his 80th birthday and the 40th anniversary of his rectorate of the parish of St. James the Apostle. The Canon is in good health and still takes a large share of the work in church and parish.—The new Church of the Ascension, Outremont, is to be commenced at the earliest possible date, as the present building, just sold, has to be vacated by the middle of May. The new church is to cost between $12,000 and $15,000.—The Rev. J. W. Almond has been chosen by the vestry of Trinity Church, Montreal, to succeed the Rev. C. G. Rollit as rector. It is his work in the parish at Easter. Though only thirty-six, the rector-elect has seen a good deal of service. He went to South Africa during the war as chaplain to the Royal Canadian Regiment. Since his return he has been engaged in mission work on the Labrador coast and in parish work in the Diocese of Quebec.

Diocese of Algoma.

Many improvements have been made of late in St. John's Church, Port Arthur. Among them are to be noted altar cloths for the different seasons, and a fine brass altar cross. The choir is to be vested at Easter.

The death is announced of the rector of St. Mary's Church, Novar, the Rev. Joseph Pardoe, after a short illness of pneumonia.

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The Magazines

Of the three original articles in *The Church Eclectic* for February, the first is: Philander Chase, An Historical Study, by the Rev. Joseph Hooper, M.A., to be concluded in the next issue. This is a valuable contribution to the annals of the Church, and exceedingly interesting. It includes a review of the *Life of Bishop Chase* by his granddaughter, Laura Chase Smith, recently published by E. P. Dutton & Co. The second article, by the Rev. Welles Mortimer Partridge, is an argument upon the question, Is the Church the Kingdom of Heaven? which is answered in the affirmative. The third paper, by the Rev. A. F. Tenney, Rhythm *versus* Sing-song, is not only a fine exposition of essential principles of elocution, but also critical of common faults and practically helpful in their correction. We have also a sermon by the Rev. H. Scott Holland, D.D., entitled, Divine Persistence, well worthy of study. In News and Notes, the Letter on Mixed Marriages merits special attention.

The March number of *Blackwoods* is an off number and not up to the average of that fine magazine. The striking morphine story of "John Chilcote, M.P." is continued. "Viscount Gough," by Geo. W. Forrest is an interesting review of the career of a British soldier who died in 1869. "Whittaker Wright Finance" describes that speculator's career and downfall. "The Opening of the War" is a clear review of events in the Far East. The concluding article on "The Political Outlook" is conservative, but not blindly so.

A handsome and valuable issue of *Good Housekeeping* is that for April. The cover design, by Henry McCarter, is printed in several colors, gay with the promise of spring flowers and fashions. Among the leading features of the magazine this month are George W. Cable's paper on Neighborly Gardens; a collection of very attractive summer cottages, printed in a tint; a paper on Childhood in Japan, by Florence Peltier, illustrated from drawings made in Japan by Genjiro Yeto; a story by Margaret Sutton Briscoe, illustrated by "O'Neill"; The Investment of Home Savings, by Daniel F. Kellogg, financial editor of the New York *Sun;* a study of Coöperative Housekeeping, by Marion Foster Washburne; Art in Its Relation to Feminine Dress, by Professor Frank A. Parsons of Columbia University; Poultry Raising for the Woman of To-day, by Katherine E. Willis; Housekeeping Made Easy, a physical culture paper by Constance Sidney; the newest and choicest of spring fashions; and the usual departments.

The April number of *Everybody's Magazine* opens with an article on "The Greatest World's Fair," and the two men most able to do the subject justice have treated it. David R. Francis, president of the Exposition Company, furnishes the text, and Vernon Howe Bailey, the distinguished young artist, has done the illustrations. One is told and shown in the most interesting way just what to expect at St. Louis in May, and the prospect is amazing. This, however, is but one good feature in a varied number. Dr. Newell Dwight Hillis contributes an article on the subject of "Consolidating Churches," to which we shall probably refer later. There is a character study of Arthur Pue Gorman, by E. M. Kingsbury, who told so amusingly two months ago the strange story of John W. Gates. It may be added that the fiction in this number is capital, especially the pampas story by William Bulfin.

There are four color-pictures in the April *Century;* "The Easter Hymn," frontispiece, by Violet Oakley; "The Easter Bonnet," by Anna Whelan Betts; and drawings, by Maxfield Parish, of the famous Villa d'Este at Tivoli and the pool of the Villa d'Este. These last two will illustrate, with other drawings in black-and-white by Mr. Parrish, Edith Wharton's paper on "Villas Near Rome." The woodcut in Timothy Cole's Old Spanish Masters series will be Morales' exquisite "Madonna of the Little Bird." Another notable feature of the issue will be a double-page drawing, by Jules Guerin, of "Easter in Greeley Square, New York City," showing the flower-market in its Easter array.

A DANGEROUS PROFESSION.

In very recent wars the motion picture cameras have made their appearance. Considering the difficulties attending ordinary photography in war, one can imagine at what expense of money and labor—to say nothing of courage—moving scenes on the firing line are secured. C. Fred Ackerman, with whom I tented in China, is undoubtedly the most successful of the war motion-picture operators. His first experience was in the Philippines, where he secured, in the face of tremendous difficulties, some remarkable results. One picture, in particular, was a wonderful bit of realism. Ackerman had his camera right on the firing line, and two American soldiers were hit and fell directly in front of the lens, and only a short distance away. In the natural excitement of operating his camera under such circumstances, Ackerman did not know that he had photographed two men in the act of being struck down until many months afterward, when he saw the picture exhibited in a New York theatre.—The Camera on the Firing Line, *Everybody's Magazine.*

The word diocese is the English form of a Greek word meaning *housekeeping*—hence administration; and from that the region and souls and institutions under administration, the extent of a Bishop's jurisdiction. The Greek word for *house* also appears in the word *parish.* A parish embraces those who dwell *beside the house.* Then it means the district within which they dwell. So that we may say that the diocesan duties of a Bishop and the parochial labors of a rector or other minister are such as pertain to the care—the Latin word *cura*—of the household of God—His house and His family, the Church.—*Selected.*

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